

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1942



MYSORE

PRINTED BY THE ASST SUPDT AT THE GOVERNMENT BRANCH PRESS
1943

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„	70	„	18	„	Śiva.	„	Śiva
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„	89	<i>Note</i>	1	„	Yaśassamullāsa	„	Yaśassamu-Uāsa
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„	„	„	34	„	the Aprameya temple	„	the temple
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„	142	„	39	„	68	„	685
„	154	„	14	„	inscription No. 75	„	inscription No. 31
„	165	„	26	„	Jigaḷūr	„	Jigḷūr
„	166	„	6	„	Do	„	do
„	171	„	1	„	nāḍ belonging	„	nāḍbelonging
„	174	„	29	„	same	„	iame
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„	177	„	11	„	Prabhūtūṅga	„	Prabhūtūṅga
„	178	„	15	„	(Above	„	(Above)
„	204	„	23	„	however,	„	however.
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1941-42.

PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D LIT. (Lond.), continued as Director of Archaeological Researches in addition to his duties as Professor of History in the University. Mr R. Rama Rao, B.A., Assistant to the Director, went on leave for one month and 18 days.

During this period Mr. L. Narasimhachar, M.A., Technical Assistant, acted as Assistant to the Director and Mr R. Chakravarti as Technical Assistant.

The place of Architectural Assistant remained vacant this year also; proposals to fill up the post are, however, before Government.

Mr. S. Krishnaswamy Sastry, the senior Pandit of the Department, passed away on 26th February 1942. He had served in the department for 15 years. In his place Mr. M. Hanumantha Rao, M.A., has been appointed as Pandit on probation for one year.

In connection with the study and inspection of the ancient monuments and sites in the State and for the collection of inscriptions, tours were

Tours: Exploration. undertaken in parts of the Mysore, Hassan, Bangalore and Chitaldrug districts by the Director and in parts of the Mysore, Hassan, Kadur, Shimoga and Chitaldrug districts by the Technical Assistant. The Assistant to the Director toured in the Shimoga and Chitaldrug districts for the collection of inscriptions. For comparing with the originals and collecting the estampages of the Tamil and other inscriptions in connection with the printing of the supplementary volumes of the *Epigraphia Carnatica* for the Bangalore, Tumkur and Kolar districts, tours were undertaken by Mr R. Chakravarti and the Tamil Pandit Mr Balasubrahmanyam, B.A., who was appointed temporarily for a period of six months from 1st September 1941.

Interesting sculptures, some of them important iconographically, were discovered during the year at Pālya in the Hāssan taluk, Hiremagalūr in the Chikmagalūr taluk, and Bramhasamudra in the Kadur taluk. The earliest monuments studied

- Twenty coins were acquired for the office Museum (For their details please see part IV of the Report). The Śātavāhana coins discovered at the Chandravalli excavations were further studied. A draft catalogue has been prepared and is being revised for publication. Several coins received from private parties were examined and returned.
- Numismatics.**
- Two interesting manuscripts obtained for study are the "Kodagu dēśada janangala charitre" and the "History of the Kalale chiefs who were Dalvoys at the Mysore Royal Court." **Manuscripts.** The latter is reviewed in part V of the present Report.
- The acquisition of some coins has already been mentioned. About 66 ornamental metallic objects discovered during the year in the roof of the Prasanna Sōmēsvara temple at Sōmpura were obtained for display in the Office Museum.
- Museum**
- Library.** About 36 new books were added to the Office Library.
- In connection with the Mysore Session of the Indian Historical Records Commission, an exhibition of manuscripts, etc., was arranged at the Jaganmohan Palace, Mysore. The exhibition was well attended by visitors and the exhibits were much appreciated. The Director was the Local Secretary of the Records Commission and almost all the members of the staff worked in various capacities for the success of the session.
- Exhibition**
- The Annual Report for 1940 was published and that for 1941 printed and submitted. The work of publishing the supplementary volumes to the Epigraphia Carnatica of Bangalore, Tumkūi and Kōlār was pushed through. The texts and transliterations of the inscriptions in Shimoga and Kōlār were copied and sent to the press. Thus the texts and transliterations of all the inscriptions in the supplementary volumes have been either sent to the press or have been printed.
- Publications.**
- Volumes II, III and IV of the work on Architecture in Mysore which have already been written out are being made ready for the press. The Chandravalli excavation monograph work was also taken on hand. The antiquities were arranged according to dates and levels, and the catalogues were checked and prepared for publication. A catalogue of the coins has also been prepared and is being revised for publication.
- The receipts and expenditure of the Department under the budget heads amounted to Rs. 17,853-3-3 and Rs. 17,853-3-3 respectively.
- Finances**
- A sum of Rs. 267-10-0 was realised by the sale of the departmental publications and photographs during the year.
- The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

during the year belong to about the 10th century A.D. At Āsandi in the Kadūr district vigorously sculptured railings reminding us of Badami and Ellora work were discovered. These railings belong in all probability to circa 900 A.D. In the village of Gaiji in the Kadūr taluk there is a small Īśvara temple containing in its navaranga several pillars whose bases are carved with minutely worked but modestly ornamented figures of gods in the Chōla style like those met with at Hale-Ālūr in the Chāmarājanagai taluk.

Excavation work was conducted during the year at Brahmagiri near Siddāpūr in the Molakālmuru taluk. The results have been very encouraging and confirm the conclusions arrived at during the previous excavations on the site. A noteworthy feature of this year's excavation at the place is that three coins—one of the Bijapur days, another of the Chālukya period and the third of about the early Śātavāhana period—were discovered during the course of digging. The discovery of the early Śātavāhana coin particularly is interesting since, in Brahmagiri, no coins had been found so far while digging. All the three coins help us in dating the levels and the antiquities. The work carried out this year may be said to be complete so far as it goes since we have been able to reach in one excavation virgin soil at a depth of sixteen feet below the surface. More information regarding the evolution of pottery and the neolithic and microlithic periods has been collected and more than 3,000 antiquities were unearthed and brought over to Mysore for study.

Notes of periodical inspection of the ancient monuments carried out during the year were submitted. In connection with the conservation of the Gōmata colossus at Sravanabelgola the Special Committee met and experiments are being conducted. Estimates for repairs to the several ancient monuments in the State were, as usual, scrutinised and returned either with countersignature or for revision from time to time.

A statue of His late Highness Sri Krishnaraja Wadiyar IV is now being prepared at the Chamarajendra Technical Institute, Mysore, for being installed at the Chennakēsava temple, at Bēlūr.

About a hundred inscriptions were collected during the year. Of these, four are copper plate records and the rest lithic ones. Among the copper plate records, three are of the Ganga period. Of the stone records, the earliest in date is an inscription of the time of the Rāshtrakūta king Gōvinda Prabhūtavarsha. On the 'Yūpastambha' at Huemagalūr an inscription of about the 10th century A.D. was discovered.

In connection with the Bangalore Supplement to the Epigraphia Carnatica, the texts of the Tamil inscriptions were compared, copied and forwarded to the press for being set in type.

PART II—CONSERVATION.

MYSORE DISTRICT.

Somanathapur.

PAÑCHALINGĒŚVARA TEMPLE

1 Only three of the original five towers of the temple are remaining at present. Even these are in a dilapidated condition. Unless steps are taken early to conserve them, they may collapse before long. They are intact on the west side; but on the east side they need general repairs, suitable stone props being given at necessary places to hold in position such of the stones as are in danger of coming down. The outer faces on the east side of the towers should then be plastered over so as to match the greyish granite out of which the temple is built. The facades should be ornamented like the rest of the towers and the design in this respect may be obtained from the Government Architect.

2 The brick superstructures above the long mantapa may be removed and a new water-proof light concrete roof may be constructed.

3 The broken beams of the mantapa may be held in position by giving stone props shaped like the other pillars in the mantapa.

4 The flooring of the mantapa may be made even with the level of the stone of the ankanas in front of the shrines and a cement flooring coloured to match granite stone may be provided.

5 The inscription stone may be set up in an upright position in the south-east corner of the temple. Perhaps it may be possible to discover its base by a little excavation in the spot where the inscription stone is lying.

6 The platform around the building may be levelled, its stone revetment and steps reset and the whole thing covered over with cement concrete as in the mantapa.

7 The five linga pedestals may be set up in their original places.

8 Size stone should be avoided as far as possible, during the renovation of the temple. It is desirable that only the original blocks should be used.

KĒŚAVA TEMPLE.

(I CLASS).

This temple was last inspected by the Director in 1932 and a conservation report was submitted. Subsequently rumour reached the Archæological Department that conservation work in the temple had been undertaken by the Public Works Department. The Director of Archæological Researches wrote to the Executive

Engineer asking for full information about the renovation of this temple, if any. The Executive Engineer replied that no such renovation was being done

The temple was inspected by the Director on 15-7-1941 and it was learnt that renovation work has been going on for more than three years since which time a number of stone and brick masons have been employed permanently for carrying on renovation, the employees at present being Siddiah, stone mason, Chinnasami, cement mason, and Raju, his boy

A fundamental point noted in this connection is that these works appear to be carried out without any knowledge of the Archaeological Department or any intimation thereto. Government Order No. D. 12944-57/Unl 25-29-4, dated the 22nd May 1930, requires that the approval and countersignature of the Archaeological Department are necessary for any repairs to be done for any building mentioned in the list of Ancient Monuments. The Sōmanāthapur temple is a First Class Monument and one of the most important architectural buildings in the State. It is not clear under what circumstances the estimate for its repairs was approved without the Archaeological Department being consulted in the matter.

As for the work that is actually being done, a part of it is acceptable to the Archaeological Department. The white cement used for pointing the floor of the quadrangle is being substituted by coloured cement. Wherever pointing is done it should not be visible or prominent. The sculptures inside and outside the temple are being cleaned of their soot coating. A rest-house for visitors is being constructed outside the north-west corner of the temple. These items are welcome.

But there are some other items of work which are archaeologically unsound. In the sculptured friezes of the temple the damaged and worn out portions have been removed by cutting them out. Imitation sculptures made by untrained modern stone masons are being introduced in the cut out places. This has often been called by scientific conservators archaeological forgery. This should be practised to an exceedingly limited extent to prevent danger to a building. But when sculptures carved by people who do not know the elements of that art and who cannot differentiate between the forehead of an elephant and that of a mouse are accepted for insertion into an ancient building, the world of archaeologists would condemn the action taken.

The inner flooring of the temple had a little unevenness which is now attempted to be removed by a chiselling process which appears to be glaringly modern and absolutely out of place in the floor of the old temple.

Something worse has been done about the sculptured images. The sculptured images of gods which had been kept around the temple have been removed to new places and repaired in awful ways. Two of these have now been set up as dvārapālas for the new doorway with their damaged faces newly lifted and provided with platyrrhine noses, and holding symbols whose claims to their places are highly doubtful.

The chiselled slabs of the hall may be roughly planed so as not to appear jarringly as they do now, they should not be polished

The supply of electric lighting to the temple may be hastened

For the main cell, the Kēśava image of the Tumbadēvanahalli coffee estate near Arehalli of Bēlūr taluk may be brought and installed for worship and the temple may be thrown open to all classes of worshippers

HASSAN DISTRICT.

Palya

JANĀRDANA TEMPLE

Since the main image of the temple is peculiar and goes back to about the 11th century A D, the monument may be preserved under class III. The temple is reported to have a sum of Rs 4,000 at its credit in the shape of State Loan bonds. Some minor repairs may be caused to be effected, particularly regarding the roof and flooring of the temple. The garbhagriha and some of the piākāra shrines are said to be leaky. The vegetation growing on the walls, the roof and in the surroundings may be cleared. The steps against the north wall of the temple may be removed so that the wall details may be opened to view. The ventilators in the central ankana of the temple require wire-netting. The shrine against the south outer wall of the navaranga may be removed since it does not belong to the original structure and is ugly.

Hirekadalur

CHENNAKĒŚAVA TEMPLE

This is an ornate structure of the Hoysala period containing several finely carved architectural members. But it is very much dilapidated and cannot perhaps be repaired without very heavy cost. The surroundings are in a bad state owing to misuse by the villagers. The carved stones and pillars may, if necessary, be utilised elsewhere or preserved in a safe place. The Kēśava image which is at present lying in the navaranga of the Īśvara temple may be removed to a place of worship or preserved without damage in a museum.

Hariharapura

HARIHARA TEMPLE

The images of all the three cells of the temple are now missing. It is reported that at least two of them were shipped to Denmark long ago. In the northern niche

In the main garbhagriha, in the place of the lost Kēsava image, an entirely different form of Vishnu has been installed. Worst of all is an attempt to repair the broken flute of the Vēnugōpāla image. A new piece has been mounted by smearing cement on the lower part of the beautiful face of Vēnugōpāla which is one of the finest pieces of sculpture in the Mysore State. Cultured visitors from distant lands who have seen these renovations could not help feeling that the Mysore authorities have been permitting repairs of a most unarchæological character.

At a short distance around the temple a new source of danger has been observed. The maidan inside the fort, which had been partly under dry cultivation and partly a meadow, has been during the last four or five years converted into wet land and the water is no doubt percolating underneath the temple. This may be expected in course of time to soften the whole ground on which the temple stands and to lead to its collapse ultimately. Its due effects are already to be seen in the damage that can easily be observed in the outer prakāra wall of the temple, particularly on the north side. Wet cultivation in the fort area should be immediately stopped and, as soon as possible, this area should be converted into an open meadow from which rain water would be naturally drained off.

The Kēsava temple at Sōmanāthapur is a First Class Ancient Monument and deserves to be conserved and kept up in a very good condition.

The temple was again inspected on 24-3-1942. No subsequent communication in reply to the conservation note of the Director submitted during July 1941, was received from the P.W.D. Thus the monument was reinspected. The Director was glad to note that the work of tampering with the sculptures has been stopped, though the ugly cuttings made in the sculptured friezes are yet remaining. But since then all work has been stopped except that of completing the T.B. The following pieces of work may be taken up and continued to completion —

1. Substituting the white cement pointing of the courtyard with coloured material.
2. The completion of the T.B. and the construction of the kitchen, etc., block.
3. Mortar grouting the cracks in the outer walls all round and pointing.
4. Preventing the leakages in the roofs.

The worst piece of work done since the last inspection has been the removal of the flute of Vēnugōpāla in doing which his beautifully rounded chin has been chiselled away by untrained hands. The figure should not be touched any more without guidance from the Archæological Department. The latter should supervise the proper treatment of the figure.

The cultivation of the lands inside the fort should be stopped at once, otherwise the temple may collapse in course of time.

of the navaranga was enshrined a beautiful image of Lakshmī-Narasimha. As it was mutilated, the villagers have removed it to about a furlong away to the east of the temple. The image is now lying uncared for under a tree. It is fully deserving of preservation in a museum. For the time being, it may be preserved in the navaranga of the temple.

The temple itself is almost intact and requires only some minor repairs. The vegetation growing above the structure may be cleared. The walls and ceilings require mortar pointing at several places. The flooring may be made even. The surroundings require to be kept neat and tidy, cultivation of the land in the immediate vicinity being prohibited.

Heragu

KĪRTINĀRAYANA TEMPLE

(II CLASS)

This temple has been recently renovated and a compound wall is being constructed. The institution has about Rs 400 at its credit, which may well be utilised for repairing the porch.

Mudigere

YŌGĀ-NARASIMHA TEMPLE

(Proposed for inclusion in the second class)

Though the temple is intact, it requires some minor repairs. The plants and trees growing near the outer walls should all be cut down and the circumambulatory passage cleaned of its dirt. Whitewashing in any part of the temple should be forbidden and the thick coat of chunam on the walls, etc., should be slowly and carefully scraped off without damaging the stone.

Koravangala

BŪCHĒŚVARA (I CLASS) AND OTHER TEMPLES.

The improvements suggested in respect of the Būchēsvara and other temples in the Mysore Archaeological Report for 1933, have not yet been carried out. The suggested improvements are as follows —

1. The houses on the south of the Būchēsvara temple should be acquired and the compound extended, with a gateway from the east or south-east leading directly from the road.
2. The railing stones of the temple which are lying about near the tank and elsewhere may be restored to their original position.

- 3 The village panchayet may be encouraged to lay out a park in the grounds between the Būchēśvara and the Nāgēśvara temples to the east of the tank and the cart-track connecting with the high road may be improved and made useful for cars
- 4 The pond to the north-east of the Gōvindēśvara temple which appears to be the only source for the supply of drinking water to the village, may be rebuilt with the old stones lying about
- 5 The sculptured pieces thrown about in various parts of the village may be collected and stored in the compound of the Būchēśvara temple.

Anugavalli

RĀMA TEMPLE

This temple is sufficiently intact and not archæologically important, though old. It would be enough if the villagers are encouraged to maintain the institution in its present state

Honnagara.

KĒŚAVA TEMPLE

(III CLASS).

This is an ancient monument of the third class, having some beautiful ceilings and figure sculptures. Though it is intact, it appears to be of late neglected so that vegetation has been growing on it in several places. The southern walls seem to be out of plumb here and there and require to be examined early and reset. It is said that the ceiling of the garbhagriha is leaky in one or two places. The leaky portions require to be properly pointed with mortar. The garbhagriha doorway which is a well-carved piece should be cleaned of its thick coat of chunam slowly and carefully. The stones of the walls require mortar-pointing here and there.

Adagur

TEMPLES NEAR THE TANK OF THE VILLAGE

It is impossible to conserve these temples without very heavy cost, since they are much dilapidated. The surrounding jungle growth may, however, be cut down and the temples preserved from further destruction.

LAKSHMĪNĀRĀYANA TEMPLE

The temple is sufficiently intact but requires to be made neat and tidy so far as its surroundings are concerned. At the time of inspection the circumambulatory passage outside had been overgrown with vegetation. The passage requires to be

mal even and cement-pointed. A compound wall may perhaps be constructed when funds permit and the surrounding ground may be levelled properly.

Gonisomenahalli

SIVA TEMPLE

The Siva temple at this village is a small structure of no architectural merit. But inside its navaranga there are three exquisitely carved images which deserve to be protected. For the sake of these images it is recommended that the villagers may be encouraged to preserve the temple by executing some minor repairs. Some slabs of the walls which are out of plumb may be reset and the roof made water-proof. The flooring requires to be made even. A wooden door for the navaranga seems to be necessary. The archak may be encouraged to take care of the images.

Halebid

VIRABHADRA TEMPLE

(II CLASS)

Though the Virabhadra temple is intact, its surroundings need to be cleared of vegetation and made neat and tidy. On the roof of the mukhamantapa a *pīpul* plant is growing. It should be cut down immediately. The outer walls seem to be bulging outwards in one or two places on the south and north. They may be examined. The pond immediately to the south-east of the temple may either be railed off for protection or, better still, filled up since it is not serving any useful purpose. The wall sculptures are being damaged by mischief-mongers. They may be prevented from doing so by the setting up of an Ancient Monument board. The ground around the basement of the temple may be excavated so that the basement details may be opened to view.

OTHER MONUMENTS

It is of course necessary to reserve the palace site for future excavation by the department. But in the meanwhile it is desirable to include the site in the list of Ancient Monuments. It may be declared 'Protected' and put under Class III.

A few yards from the T. B. there are five mounds which mark the sites of five ornate structures of the Hoysala period. From the details of the basement friezes depicting mythological stories, etc., and the exquisitely carved sculptures representing Lakshminārāyaṇa and other gods, it is gathered that the temples, though small in size, were yet as beautiful as the Kēdārēśvara and Hoysalēśvara temples at the place. It seems desirable that these sculptures and friezes should be preserved and no longer be allowed to be neglected and mutilated.

(1) It is therefore suggested that the mounds may be included in the list of protected Ancient Monuments of Class III and, by degrees, be cleared so that the friezes may be laid bare to view

(2) The sculptures may be set up within the area in an upright position.

(3) The vegetation around may be cut down and the premises made neat and tidy.

(4) If possible, the entire group of these temples may be enclosed in a compound which may be secured by a lockable gateway

(5) An approach road from the T.B. may also be made since the spot is very near the T.B.

For the time being, it may not be possible to find funds for all these items. The work may be spread over a few years and each year one of the mounds may be cleared and the sculptures, etc., preserved. The cost on this account may not come to more than Rs 300 for each mound. But it is very necessary that an Archæological officer should be present during the execution of the work

KADUR DISTRICT.

Hiremagalur

KÔDANDA-RĀMA TEMPLE.

The Kôdandarāma temple is a major Muzrai institution and is well kept. But the outer walls of the garbhagriha and sukhanāsi are a little out of plumb in a few places. On the west just below the eaves a crack has sprung up owing perhaps to the heavy weight above. It may be considered if the weight cannot be lessened. The joints of the wall slabs require mortar pointing. There are two rooms on either side of the sukhanāsi inside the temple. To let in more light, the ceiling may be opened and ventilators provided. Immediate attention is however necessary in the case of the west outer wall of the garbhagriha since it is in danger of collapsing. The roof of the rangamantapa is reported to be leaky in several places. This may be looked into.

Brahmasamudra

NĀRĀYANA TEMPLE.

The Nārāyana temple at Brahmasamudra is intact. But of late it is much neglected and the surroundings require to be made neat and tidy. The dvārapāla figures in front of a house to the south of the village deserve to be preserved in a museum.

Tangali**ĪŚVARA TEMPLE.**

The Īśvara temple is the oldest monument in the village and hails from about the 12th century. Though it is not an ornate structure, the villagers may be encouraged to effect some minor repairs to the temple. The leaky portions of the roof may be caused to be repaired and the surroundings of the temple cleared of debris and vegetation.

Macheri**YŌGĀ-NARASIMHA TEMPLE**

In such an insignificant place as Macheri which consists of just seven or eight houses there exists an architectural monument, that is the Yŏgā-Narasimha temple, which is about a thousand years old and as such worthy of preservation from further destruction. The original structure consisting of the garbhagriha and its front mantapa is however intact, though the outer walls of the garbhagriha have disappeared. These outer walls may be rebuilt and worship restored, if possible, since the main image of Narasimha is well preserved excepting only for a small cut in the left hand which may be filled up with suitably coloured wax. The front kaisāle which is beyond repairs may be dismantled and the front mukhamantapa opened out. The flooring of the mantapa and garbhagriha may also be improved.

Yellambalasi**KĒSAVA TEMPLE**

Since the sculptures inside this temple are all good works of art and since the temple is a muzrai institution, some initial repairs may be effected. Some of the collapsed and out-of-plumb slabs of the walls require to be reset. General repairs seem necessary in the case of the ceilings and surroundings of the temple.

Garji**ĪŚVARA TEMPLE.**

An extra-ordinary interest attaches to the relievo sculptures on the navaranga pillars of the temple. In their general features the sculptures resemble those at Hale-Ālūr in the Chāmarājanagar taluk of the Mysore district and may well be attributed to the Chōla times typologically. It is therefore recommended that the temple may be included in class III of the conservation list and the villagers may be encouraged to put up a compound wall. Whitewashing in the interior of the temple should be strictly forbidden and the existing coating of chunam

on the walls and pillars should be slowly and carefully scraped off without damage to the stones.

Yagati.

VIRANĀRAYANA TEMPLE

The villageis are keen on the repairs of the Viranārāyana temple which hails from about the 14th century A D With the co-operation of the villagers and some contribution from them, it might be possible to restore the temple and preserve it from further destruction The slabs of the outer walls are out of plumb in many places and the roof is leaky throughout the navaranga These require immediate attention

Mudigere

ĪŚVARA TEMPLE

The image of Bhairava in this temple is a good Hoysala piece. Since, however, it is mutilated, it is not being worshipped Perhaps in due course it may be removed to a museum Cooking inside the temple should strictly be forbidden. At the time of inspection the premises had been occupied by a barber who was using the navaranga of the temple as his kitchen and dwelling place

The temple is worthy of being declared as a muziai institution and being restored, as far as possible, for the sake of the well-carved sculptures inside it

Asandi

GANGĒŚVARA AND BRAHMĒŚVARA TEMPLES

These temples are structures of the twelfth century having graceful appearance and are almost intact. A few minor repairs to the outer walls here and there and coloured mortar-pointing in a few places in the roof is all that is necessary for the time being.

VĪRABHADRA TEMPLE

This temple is a good monument deserving of preservation in the second class. The railings in front of the porch of the temple are unique specimens in the Mysore State assignable to *circa* 900 A D They should at all costs be protected from damage The temple itself is intact, but there is so much of white-washing on the outer walls and inside the temple that all sculptural details have become quite hidden The thick coat of chunam should slowly and carefully be sciaPED off without damage to the stones

Amṛtapura

AMRITĒSVARA TEMPLE

(FIRST CLASS)

The Amṛtēśvara temple at Amṛtāpura is a first class ancient monument. Several conservation proposals have been made in the past by the department, but none of them has been given effect to. Owing to the extraordinary interest attached to the ceilings and wall details of the temple, it is highly desirable that early steps should be taken to conserve the monument properly.

The slabs of the eaves of the mukhamantapa have collapsed in a few places and ugly props have been given at the corners to support the eaves. The fallen slabs may be replaced and the eaves generally repaired so as to do away with the props, if possible. It is reported that in a few places in the garbhagriha, sukhanāsi and the navaranga the roof is leaky. Some of the beams of the mukhamantapa have developed cracks, they may be held in position by suitable means. The introduction of 'L' shaped iron bands may be considered. The tower above the garbhagriha has developed a wide crack near the kalaśa. It may be examined and pointed with mortar suitably coloured. The sculptural details of the tower are covered by plaster which may be slowly and carefully removed without damage to the stone. A store room may be provided in the temple premises for storing the things belonging to the temple. At present they are stored in the navaranga, which is not advisable. It may be considered if it is not possible to repair the Vīrabhadra shrine to the south of the temple and convert it into a store room. The larger trees growing in the temple compound should all be cut down. The flooring inside the prākāra may be paved with available stones. The compound wall of the temple requires general repairs.

Shingapura

YŌGĀ-NARASIMHASVĀMI TEMPLE.

Shingapura is a 'bechirak' village situated near Sōmpura. A new hamlet has sprung up at a distance of about a mile to the south-east of the temple. But none of the inhabitants of this new hamlet seems interested in the temple. During the rainy season the floods of the river Tungā which flows just behind the temple rise high, and water is reported to stagnate within the temple to a depth of about three feet. Thus there appears to be no use in recommending the restoration of the temple.

The images of Yōgānarasimha and Ugranarasimha, however, are good works of about the fourteenth century. The temple itself is not ornamental, though it is surmounted by a stone bulbose dome over a square-shaped stepped pyramidal tower.

The porch and the mukhamantapa have completely disappeared. The mahādvāra is ruined and the outer walls of the temple are overgrown with vegetation, etc. It would cost nothing less than Rs 5,000 to repair the temple.

Since the villagers of Sōmpura are not also interested in the monument, the images may in due course be removed either to a museum or to some other temple elsewhere. The neighbouring villagers do not want them.

SHIMOGA DISTRICT.

CHENNAGIRI—HILL FORT (III CLASS)

The hill fort at Chennagiri is a third class ancient monument. Some repairs have been effected near the entrance and the growth of lantana and grass has been checked by recent burning. But there are many trees and plants growing right on the fort walls themselves which have rendered the slabs out of plumb. These trees require to be cut down early.

KĒTĒSVARA TEMPLE.

None of the conservation measures recommended in M.A.R. 1937, page 55, has been given effect to with regard to this monument. The temple is a neat small structure deserving of being preserved from further ruin. It will not cost much to remove the vegetation growing on the roof. The joints of the wall slabs may be pointed with coloured mortar and the collapsed slabs on the northern side of the temple may be replaced. The roof requires to be made water-proof. The villagers may be encouraged to effect these minor repairs, since the temple is not included in the list of Ancient Monuments.

REPAIRS AND MAINTENANCE OF MONUMENTS

(BASED ON THE REPORTS OF THE REVENUE SUB-DIVISION OFFICERS).

The annual reports in connection with the repairs and maintenance of the Ancient Monuments in the State have been received only from Tumkur, Kadur and Hassan districts. The Sub-Division Officers of the other districts have not so far forwarded their reports so that they could not be included here.

TUMKUR DISTRICT.

GUBBI SUB-DIVISION.

TURUVEKERE TALUK.

The Chennakēśava temple at Tandaga and the Kallēsvara temple at Hulikal are both stated to be in good condition. The Nandi in front of Gangādhārēsvara, the Chennigarāya temple and the Śankarēsvara temple at Turuvekere are also stated to be in good condition. The Chennakēśava temple at Nāgalāpura is reported to be in need of repairs. The Kēdārēsvara temple at the place is reported to be in good condition.

CHIKKANAYAKANAHALLI TALUK

The Yōgamādhava temple at Śettikere and the Mallēsvara temple at Huliār are both stated to be in good condition.

TIPTUR TALUK

The Chennigarāya temple at Aralaguppe is in a good state. But some of the pillars and wall slabs of the Narasimha temple at Viḡnasante are said to be bulging out and requiring repairs.

MADHUGIRI SUB-DIVISION

SIRA TALUK

The Jumma Masjid at Sira which is a first class Ancient Monument is reported to be clean and tidy. The appointment of a sweeper and the supply of lift pumps for the well are recommended by the Sub-Division Officer.

The main building of the Mallik Rihan Darga at Sira which is also a first class Ancient Monument is reported to be in good condition. But its compound wall is stated to be needing repairs. A sum of Rs. 363 was sanctioned by Government for repairs. But as yet no repairs have been executed. Some monthly grants for the *dīpārādhane* are recommended, since the five brothers who look after the institution by turns are stated to be not getting any remuneration except the small income derived from a private endowment consisting of two acres of wet land at Objagunte.

TUMKUR SUB-DIVISION

The Lakshmīnarasimhasvāmī temple at Dēvarāyanadurga, which is a major muzrai institution and a second class ancient monument, is stated to be fairly well preserved. But for want of stone pavement all round, grass is said to be growing. Instructions are said to have been issued for the removal of the grass. The door at the entrance to the garbhagriha is stated to be in need of repairs. The temple has a

sum of Rs 3,594-7-10 at its credit and the temple authorities are said to have been given instructions to attend to the items of repairs.

The Chennigarāya temple at Kaidāla, which is a second class ancient monument and has a sum of Rs. 1,368-15-11 at its credit, is said to be fairly well maintained so far as the inner portion is concerned. The outer gōpura is stated to be in urgent need of repairs since it may gradually collapse if neglected. The work, however, is said to be very costly. The Sub-Division Officer recommends that the gōpura deserves to be preserved in good condition.

HASSAN DISTRICT.

HASSAN SUB-DIVISION

The monuments at Hāssan, Arasikere, Hārnahallī, Jāvagal, Nuggihallī, Jinanāthapura, Śravanabelagola and Holenarasipur have been inspected by the Sub-Division Officer.

KADUR DISTRICT.

TARIKERE SUB-DIVISION.

The Amritēśvara temple at Amritāpura was inspected by the Sub-Division Officer and the Amildar of Tarikere. No improvements by way of repairs are stated to have been effected and the question of the construction of the compound wall is said to be under correspondence.

CHIKMAGALUR SUB-DIVISION.

The Yūpastambha at Hiremagalūr, the Vīranārāyana temple at Belavādi and the Chennakēśava and Siddhēśvara temples at Marle, are all reported to be in good condition. The roof of the Mārkanḍēśvara temple at Khāndya is stated to be leaky.

MUDIGERE TALUK

The Jain Bastis at Angadi, the Kēśava statue in the ruined temple at the same place and the Kalasēśvara temple at Kalasa are all stated to be in good state of preservation.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Somanathapur.

PAÑCHALINGĒŚVARA TEMPLE

On page 39 of the Annual Report of this department for 1932, a short note on the Pañchalīngēśvara temple at Sōmanāthapur has been published. The temple was constructed by Sōmanātha Dandanāyaka just before 1268 A. D and consists of five shrines which stand in a row facing east and having a long three-aisled verandah in front. Thus it is an example of a quintuple structure of the Hoysala period.

History and general description

The outer walls are raised on cubical and biscuit-shaped basement cornices and are relieved by right-angled pilasters at intervals having between them, rhomboidal flowers and padmas in low relief.

Outer view.

In the middle of the walls runs an eaves-shaped cornice ornamented, here and there, by rudely-shaped kīrtimukhas in relief.

The three towers that are existing at present are all uniformly shaped, being square at first, then rising in four tiers of turrets and having cornices with dentil, kīrtimukha and other mouldings which are all unworked.

The pillars of the verandah are mostly cylindrical, having cubical bases. The ceilings rise on two sets of corner stones and have padmas in the centre.

Each shrine has its own vestibule with a plain doorway.

Bilikere.

HANUMĀN TEMPLE

In the village of Bilikere close by the road side is a tiled building behind which stands a stone built temple evidently constructed in about

History

1842 A. D. It consists of a small hall with two stone pillars of the ordinary cubical Dravidian type bearing Kannada inscriptions of 1842 A. D. (Śaka year Sobhakṛitu)

The north pillar bears a relievo group of Śrīnivāsa dāsa and his wife, the āsa wearing a turban. The south pillar has a relievo group of Subbarāya dāsa and his wife, the dāsa wearing a dome-shaped cap and holding a tambūra.

At the back of the building, there are three cells of which the central one contains an image of Hanumān, about three feet high, in the striking attitude (Pl II, 1). The grinning mouth and

The cells

lifted hand of the god are highly expressive. On the top of the tōṛana is a small image of Śrīnivāsa called Jaya-Venkatēśa.

In the north cell is a stone *brindāvana*, about four feet high, of fine workmanship (Pl. II, 2). It stands on a *Kūrma-pītha*. On the lower tier is seated Subbarāya dāsa in *padmāsana* as a *sanyāsi* with *japamālā* and *danda*. Just above him is Krishna with lifted hand. Further up is Krishna seated. On the top also is Krishna dancing (*Navanīta-nṛtta*) under Ananta's seven hoods and standing on his body.

HASSAN DISTRICT

Palya

A traditional account of the place and a brief description of the temples are contained in the Annual Report of this department for 1926, pp. 1-2. If, as is possible, the peculiar form of the image of Janārdana is ascribable to about the 11th century

Antiquity A.D., the village seems to be of great antiquity, though no inscription in the village would warrant such a presumption. During the 17th century, however, there was a local Pāleyagār governing the neighbourhood from his seat at Mahārājanadurga which is just at a distance of about eight miles to the south-west of the place. The Pāleyagār is said to have had his treasury here and to have fortified the place with a fort wall all round and a moat outside. All these are now in ruins and overgrown with lantana.

JANĀRDANA TEMPLE

Architecturally the structure appears to belong to more than two periods. The *garbhagriha*, vestibule and *navaranga* with an one-ankana porch in front seems to have formed the original structure which was perhaps constructed during the early part of the 14th century. To this period must also be ascribed the *mahādvāra* which has certain architectural similarities with the original structure, particularly in the wall pilasters and the imitation ribbed brackets. At some distance to the east of the above-mentioned one-ankana porch, there appears to have stood an open *mantapa* with a *jagati* all round and entrances on all the four sides. Perhaps during the Pāleyagār period the west entrance was removed and the space between the porch and *mantapa* was covered up and the north and south walls were constructed. This explains the unduly long hall of the present *navaranga*. Evidently during the same Pāleyagār period the *prākāra* walls and the minor shrines in the *prākāra* also were built.

The outer view of the original structure consisting, as above said, of the garbhagriha, vestibule and navaranga, is plain. The walls are relieved by long, thin and right-angled pilasters having the imitation ribbed brackets of about the 14th century.

Outer view.

Among the figure sculptures appearing on the outer walls, mention may be made of the following :—

South wall of vestibule —

1. Kesava with two consorts and bhakta to the right having his hands joined above his head.
- 2 Two rearing lions standing back to back.
- 3 A four-petalled padma inset in a square.

South wall of garbhagriha —

Above the niche is a simhalalāta under which is a dancing figure

West wall of garbhagriha —

Similar niche with a figure of Vēnugōpāla above it standing under a simhalalāta.

North wall of garbhagriha —

Similar niche with a simhalatāta above under which is a dancing female

North wall of navaranga —

Similar niche in the middle with a simhalalāta above under which is seated Yōgānarasimha. In a panel to the east is sculptured the Yamalārjuniya episode of the Bhāgavata

On the north outer wall of the compartment between the mukhamantapa and the navaranga is sculptured the figure of a woman in an obscene attitude

The eaves of the garbhagriha, vestibule and navaranga are sharp and relieved at intervals by kīrtimukhas. There is no tower above the garbhagriha. The eaves of the front mukhamantapa are long and sloping as in the Keladi type of temples. The three entrances of the mukhamantapa have each a flight of steps supported on either side by yālī railings

To the right of the eastern doorway of the mukhamantapa is a panel depicting the episode of Rāma killing the māyāmṛga. The head of the māyāmṛga is severed and from the body of the deer issues forth the demon Mārīcha. To the left of the māyāmṛga is the figure of a bearded hermit holding a staff in his right hand. Perhaps this represents Rāvana who is known to have appeared before Sītā disguised as a hermit. But the figure of Sītā is not carved in the panel

The central four pillars of the mukhamantapa are all worked in the same style.

Mukhamantapa

They have each a square base and a cylindrical shaft having at its bottom octagonal, sixteen-sided and circular bands which are ornamented with floral, peacock, medallion and garland designs. The capitals of these pillars have the floral and tongue

ornamentations Just below the bracket, the shaft has a drum band whose outer face has been carved with floral and beaded hangings On a facade of the base of the south-east pillar is carved in high relief a dancing group consisting of two ladies playing 'kōlāta' (Pl II, 3)

The central ceiling of the mukhamantapa is raised on two sets of corner stones and has in the middle a padma pendant inset in a square band having minutely worked scroll ornamentation.

The two front pillars of the original porch in front of the navaranga are similar in character to the pillars of the mukhamantapa But their capitals are different having the imitation ribbed moulding of about the 14th century The ceiling of this porch has a boldly carved padma inset in an ornamental square.

The two dvārapāla figures on either side of the navaranga doorway seem to belong to about the 17th century A certain Ranganna is stated in an inscription on a pavement slab to have installed them. To the right of the navaranga doorway is depicted on the wall the figure of Vyāghrapāda in the attitude of worshipping the linga. To the left of the doorway are the figures of Garuda and Hanumān on either side of a fruit, both in the striking attitude The navaranga doorway is plain having no figure sculpture either on the jambs or on the lintel

The four pillars in the central square of the navaranga have each a square base and a cylindrical shaft with brackets of the imitation ribbed pattern At the bottom of the shaft are carved the eight-sided, sixteen-sided and circular bands

On the architrave above the vestibule doorway is a well-carved Garuda To the right of the doorway is a bearded drummer on a pilaster and to the left is a Yaksha on another pilaster

Vestibule

The main image inside the garbhagriha is a peculiar form of Vishnu, resembling Venkatēsa, though called Janārdana in the inscriptions

Main image

(Pl II, 4) The god is about 5 feet high and stands in *samabhanga* with abhaya, prayōga-chakra, śankha and katihasta There is no pedestal The god wears jatāma-

kuta, makara-kundalas, yajñōpavīta, mauñjī, kaupīna, gracefully flowing ghantas, armlets, wristlets, anklets and necklaces Except for the kaupīna, the image is nude. Behind the head of the god is a nimbus The god wears a happy smile The facial expression is akin to the one met with in the image of Harihara at Harihar. There is no prabhāvali behind the god and the proportions are dwarfish. The form thus depicted is said to represent all the Tīmurtis, jatā indicating Śiva, ghantā indicating Brahma and conch and discus Vishnu The dhyāna-slōka in respect of the image runs as follows —

pingachchāya jatādharām katī-tatir-mauñjīdharam ghantayā¹

rājam tam makarārdha-kundala-dharam bibhrānam-Indrārchitam ||
 kaupīnam bhujagōpavīta ruchiram śankhābja-chakrāṅkitam |
 mītyam Sādhū Janārdanam śubhakaram vande Trimūrtiātmakam ||

In style the image seems to belong to the 11th century. Whether there may have been an older temple for the god is a point for future investigation. The present structure, however, is of about the 14th century A D

The metallic group of images in the temple consists of Janārdana—same in form as the main image—and his two consorts

In a prakāra cell to the south of the temple are enshrined the Ālvārs and Āchāryas and a Lakshmī-Nārāyaṇa group under a seven-hooded Ādiśēsha. In the south-western part of the prakāra stands the shrine of the goddess enshrining a rude image of the Pālleyagār period. In a room on the right jagali is installed a rude image of Vēnugōpāla which appears to belong to the 18th century

Images in prakara.

RĀMĒŚVARA TEMPLE

The Rāmēśvara temple is situated at a little distance to the north-west of the Janārdana temple. The present structure appears to belong to the 19th century, though the Rāmēśvara linga in the main cell may perhaps be older. It consists of the main cell with an oblong mantapa in front. In the latter are found an image of Ganapati and a Haṇumān relievo in the striking attitude

Date and description

TRIPURĀNTAKĒŚVARA TEMPLE

This temple is a present day country house of tiles, but enshrines a few 17th century sculptures like a Ganēśa, a bull, a linga and some nāga stones. The linga is called Tripurāntakēśvara.

JAIN BASTI.

To the south-east of the village there is a mound where a Jain Basti is said to have been standing. Some of the architectural members belonging to the building, like the capitals, pillars, beams, etc., are lying amidst a thick growth of lantana. These indicate that the Basti was built some time during the late Vijayanagar period.

Hirekadalur

This is a small village near Dudda, a railway station on the Hassan-Arsikere line. The older name of the place is Kadalūr. The place was also called Aradattipura, probably a corruption of 'Arundhatīpura.' During the 12th century A D there

Situation.

appear to have been existing two temples at the place, one dedicated to Padmanābha or Ranganātha and the other to Chennakēśava.

ĪSVARA TEMPLE

The Padmanābha temple is no longer in existence. Many of the architectural members belonging to it are said to have been utilised about twenty years ago in building the Īsvara temple, the interior view of which at present is Hoysala in character, particularly in the doorways and pillars and the central ceiling of the navaranga. The pillars are of the characteristic bell-shaped lathe-turned type. On two of the beams of the navaranga are inscribed portions of the inscription Hassan 82 which is dated in the year Rudhirōdgāri and records a grant to Padmanābha and Chennakēśava.

Inside the navaranga of the temple is lying an old image of Chennakēśava of the Hoysala period. The image is about 5' high including its tōrana. The tōrana has been gracefully carved with pleasing details of the kīrtimukha, floral and garland designs and with the daśāvatāra representations on the piabhāvali. The god stands in samabhanga and wears the usual ornaments and attributes. But the gadā in the left lower hand is a recent substitute for the older one which is missing. The caste mark on the forehead seems to have been carved recently. The image is said to have been brought over from the neglected Chennakēśava temple which stands in a ruined condition to the west of the village.

CHENNAKĒŚAVA TEMPLE

In its outer appearance the Chennakēśava temple presents a striking similarity to the Narasimha temple at Grāma. The outer walls are raised on a basement consisting of three cornices, the first two of which from the bottom bear uncarved dentil and cross-shaped mouldings. The walls are relieved by thin right-angled pilasters uniformly all round. In the middle of the south and north walls of the navaranga, large lotuses have been represented in relief.

The temple consists of a garbhagriha, a sukhanāsi, a porch and an open mukhamantapa. The tower above the garbhagriha rises in the form of a stepped pyramid whose several cornices have dentil mouldings at intervals. The stone kalaśa on the top of the tower is broken. The eaves are a little sloping with upward dentil mouldings at the corners.

The pillars of the mukhamantapa are all bell-shaped and lathe-turned. The ceiling of the porch consists of four concentric circles with a disappeared pendant in the middle. On the front faces of the corner stones are represented the eight Dīkpālakas and the figures of marching musicians and dancers.

The navaranga doorway is supported by a well-carved Dvārapāla group

Navaranga

On the jambs of the doorway are found the usual scroll and padma ornamentations. The pilasters on either side are of the indented pattern. A well-carved Gaja-Lakshmi decorates the lintel stone. Inside the navaranga the four pillars of the central square are fine specimens of the bell-shaped kind with the padma, kīrtimukha, scroll and floral designs and minutely carved beaded hangings on their several bands. All the ceilings of the navaranga are beautifully carved with floral and figure sculptures and with medallions appearing on the flat stones in the middle. The central ceiling, however, seems to have been half-worked. A lotus pendant hangs from the middle of the central ceiling.

Main cell

The doorways of the vestibule and garbhagriha are not as elaborately carved as the navaranga doorway. The main image of the temple, as mentioned above, has been removed to the navaranga of the Īśvara temple in the village.

Chikka Kadalur.

KALLĒVARA TEMPLE

From the inscription No 85, Hāssan Taluk, it is learnt that the old name of the place was Gōvīndapura. During the time of Harihara II, the Vijayanagar king, the place was called Kadalūr and Hariharapura.

Antiquity.

About a mile to the north of the village and at the eastern end of a tank is situated the Kallēśvara temple which, according to the inscription mentioned above, was constructed in 1156 A.D.

The temple is now covered over by an earthen mound mostly south and west, the outer walls are visible to some extent.

General description

The wall pilasters are thin and right-angled. The tower and the parapet are both missing.

The navaranga doorway is plain. Inside the hall the pillars and ceilings are all rude. Only the central ceiling has a rudely carved padma. Against the walls of the navaranga are placed small sculptures representing Bhairava, Sūrya-Nārāyaṇa, nāga stones, etc. These are also rudely worked.

The vestibule doorway is plain except for the two right-angled pilasters on either side of it and an eaves-shaped cornice ornamented with dentil mouldings above the lintel. Inside the sukhānāsī there is a small rude bull which, like the sculptures in the navaranga, seems to belong to about the 17th century. The ceiling of the sukhānāsī is raised on two sets of corner stones and has a padma pendant in the middle inset in a śrīchakra. The ceiling of the garbhagriha is also raised on two sets of corner stones with a low padma pendant in the middle.

The linga inside the garbhagriha is small, being only about a foot and a half in height

NĀRĀYANA TEMPLE

Inside the village there is a modern temple constructed about four years ago on the site of an old temple of the Hoysala period and enshrining a good image of a four-handed Nārāyana holding śankha, padma, gadā and chakra (Pl III, 2) On the makaratōrana of the image are carved the ten avatāras of Vishnu The god stands in samabhanga wearing yajñōpavīta and the usual minutely carved ornaments, makara-kundalas and tiara On either side of the god stand smaller images of his consorts, while on the pedestal is the relieve figure of a kneeling Garuda

Hariharapura

HARIHARĒŚVARA TEMPLE

The village of Hariharapura is situated at a distance of about seven miles to the south-east of Dudda To the south of the village, there stands a triple-celled temple of the Hoysala period (Pl IV, 1) which originally contained in its three cells the images of Harihara (central cell), Anantapadmanābha (north cell), and Sarasvatī (south cell). All the three images are now missing and it is reported that they were shipped to Denmark long ago. On the lintel piece of the north-cell doorway is carved a beautiful figure of Anantapadmanābha (Pl V, 1)

Situation.

Images

In the navaranga of the temple there are two niches against the western wall. The one on the south enshrined originally an image of Vighnēśvara which is now missing In the north niche there was an image of Lakshmīnarasimha (M.A.R. 1925, Pl. VI, 2) which has now been shifted to about a furlong away to the east of the temple and is lying uncared for under a tree

Ceilings

A description of the temple is contained in M.A.R. 1925, pp 2-3 Two views of the temple are published in Pl II of that report. The ceilings of the navaranga, though ordinary in type, are yet beautifully carved. Proceeding from the east and running clockwise they are as follows —

1. Two concentric circles with a padma pendant in the middle. On the inner faces of the first circle a row of twelve turrets has been carved
2. Two concentric squares with a padma pendant inset in a twelve-pointed star.
3. A square and two concentric octagons with padma pendant in the centre
4. An octagon and three concentric circles with padma pendant in the centre.
5. A square, an octagon and a circle with padma pendant in the centre
6. A square and an eight-pointed star with padma pendant in the centre.

7. Two concentric circles with a padma pendant in the centre On the inner face of the first circle is carved a row of sixteen turrets

8 A square and three concentric octagons with a padma pendant in the middle.

9 Central ceiling—An octagon and two concentric squares with a flat ceiling. The inner faces of the octagon are carved with the figures of Dīkṣāpālas and marching warriors The inner faces of the first square have been carved with the figures of dancers, drummers, cymbalists, pipers and peacocks. The inner faces of the second square have been carved with petals The flat ceiling is divided into nine panels with Tāṇḍavēśvara in the central panel and the Dīkṣāpālas in the surrounding panels

Heragu.

The village Heragu lies at a distance of about five miles to the south-east of Dudda It contains a ruined Basti, a small Kamathēśvara shrine and a Kīrti-nārāyaṇa temple—all belonging to the Hoysala period in style and workmanship.

BASTI.

The basti resembles in its plan of construction the Ādinātha Basti at Chikka Hanasōge and consists of three cells leading into a common navaranga The structure seems to have gone into ruins even during the 17th century when the fort walls at the place were constructed. One of the walls has been built right on the top of the Basti

History and general description. The outer walls of the basti have been raised on a basement consisting of five plain cornices The walls are relieved by thin right-angled pilasters at intervals. There appears to have stood a porch in front of the navaranga The porch has now disappeared

The images of the Tīrthankaras which were originally enshrined in the cells are now missing The pillars and pilasters in the temple are either bell-shaped or indented.

KAMATHĒŚVARA SHRINE.

The Kamathēśvara shrine consists of a small garbhagriha, a sukhanāsi, a navaranga and a porch The outer walls have the usual right-angled pilasters The tower above the garbhagriha is of brick and mortar and belongs to about the 17th century. The two front pillars of the porch are cylindrical in shape.

The navaranga doorway which has a seated Jina image on the lintel piece seems to have been brought over here from the basti mentioned above. The pillars inside the navaranga seem to be modern and suggest a recent renovation of the temple

Architecturally the building is unimportant.

KĪRTINĀRĀYANA TEMPLE

The temple of Kīrtinārāyana standing a few yards to the north of the Isvara temple has been described in M.A.R. 1925. It is not so architecturally important as to deserve more detailed description here.

Mudigere.

Mudigere lies at a distance of about 2½ miles directly to the north north-east of Dudda. The place was visited once in 1920 and again in 1924. It appears to have been an ancient agrahāra town

Antiquity.

containing two principal temples—one dedicated to Yōgānarasimha and the other to Śiva called Eragēśvara.

The latter temple which stood at a distance of about a hundred yards to the north-east of the former has completely disappeared now

Eragēśvara.

excepting only for the main linga, the garbhagriha doorway and the bull. From the inscription No. 69, Hāssan taluk, it is learnt that the temple was constructed in 1156 A.D. during the time of Narasimha I, the Hoysala king.

YŌGĀNARASIMHA TEMPLE

It is very probable that the Yōgānarasimha temple was also constructed at the same time as the Eragēśvara temple. In its style of work-

Description.

manship it is almost similar to the Narasimha temple at Śāntigrāma. It is a homogeneous structure consisting of a garbhagriha, a vestibule, a navaranga and a porch with a kaisāle all round (Pl. IV, 2). The last has in several places disappeared now; but the outer walls remain serving as a compound. On the east side the dilapidated portion has recently been renovated in brick and mortar.

The outer walls of the temple which are relieved by thin right-angled pilasters at intervals have been raised on a basement consisting of

Outer view.

five cornices of which the second and third from the bottom have dentil mouldings. The eaves are straight and short and have also dentil mouldings at intervals. The tower is in the form of a stepped pyramid with its cornices decorated by dentil mouldings once again and its top surmounted by a stone kalasa. On the east side, it has a projection over the vestibule.

The two front pillars of the porch are bell-shaped. On either side of the navaranga doorway there are indented pilasters and two

Porch and Navaranga.

Vaishnava dvārapālas. The details of the jambs are not visible owing to a thick coat of chunām on them. Above the plain pediment there is an eaves-shaped cornice bearing a row of Dravidian

turrets The porch ceiling consists of an octagon and a square with a flat stone above divided into nine panels by bands, the panels bearing padma medallions .

Inside the navaranga the ceilings are deep Proceeding from the east and running clockwise they are as follows —

Ceilings.

1. Two sets of corner stones with a padma inset in an eight-pointed star, the star itself being inset in a square.

2 to 8. Two sets of corner stones with a multipetalled low padma pendant in the centre.

9 (Central) Two concentric octagons with a graceful dome rising in the middle of the ceiling The inner face of the second octagon is carved with a row of turret-bearing niches enshrining four-petalled flowers The surface of the dome has rafters at intervals secured by three concentric octagonal bands ornamented with gracefully hanging lotus pendants In the middle of the ceiling, there was originally a large padma pendant which is broken now

The corner stones of all the ceilings have the representation of kīrtinukhas on their undersurface. Their inner faces are carved with beaded hangings, rhomboidal flowers between columns and other designs The undersurfaces of the beams are decorated with differently-shaped medallions in the middle.

The four central pillars of the navaranga are bell-shaped, the pilasters against the walls are of the indented pattern. On either side of the vestibule doorway there are perforated screens. The jambs of the doorway are plain Above the lintel there is an eaves-shaped cornice with dentil mouldings

The ceiling of the vestibule is beautifully worked and consists of a square rising on corner stones set in the shape of an octagon. In the

Vestibule

centre the ceiling is flat bearing a well-carved padma in the middle Around this lotus is a square band having several medallions carved with floral and figure sculptures among whom there are two flying figures of drummers The corner medallions bear peacocks and the figure-bearing medallions alternate with those bearing padmas.

The garbhagriha doorway has a well-carved Gajalakshmi lintel above which there is a turret-bearing eaves-shaped cornice On either

Main cell and image.

side of the doorway there are Vaishnava dvārapālas. The ceiling of the garbhagriha is similar to that of the porch. Inside the garbhagriha the god Yōgānarasimha is seated gracefully on a Garuda pedestal (Pl III, 3) The height of the image including that of the pedestal is about 6 feet The god sits cross-legged with his lower hands hanging down on the knees which are tied by a yōgapatta. In the hind hands of the god are held chakra and śankha The ten incarnations of Vishnu are carved on the prabhāvalī. The simhalalāta and the garland and scroll designs on the tōrana are well carved. The god

wears minutely worked ornaments all over his body and *yajñōpavīta*. His consorts stand on either side. On the whole the image is an impressive one of the 12th century and does credit to the sculptor.

To the east of the porch there is a modern shrine containing the image of a seated Lakshmī-Varāha group which appears to belong to the Vijayanagar period

Anugavalli

RĀMA TEMPLE

Situation. The village of Anugavalli lies at a distance of about two miles to the north-west of Dudda railway station. It contains a temple of the Hoysala period, called the Rāma temple by the villagers, but containing in the main cell an image of Kēśava

History. Structurally the garbhagriha, the closed vestibule and the navaranga of the temple belong to the Hoysala period. There is a remarkable resemblance between the navaranga pillars of this temple and the navaranga pillars of the Śiva temple at Lōkikere in the Dāvangere taluk, Chitaldrug District. The latter temple was built during the days of Narasimha III, the Hoysala king. The same period may be assigned to the original structure of the Rāma temple also. The mukhamantapa was constructed probably during the 14th century when the space in between it and the navaranga was also walled up

General description. The outer walls of the original structure are relieved, at intervals, by thin right-angled pilasters and are raised on a basement consisting of two characterless flat cornices. Over the garbhagriha the tower rises in the form of a stepped pyramid. On the lintels of both the navaranga and garbhagriha doorways, figures of *kalaśas* have been carved. Each of the navaranga pillars contains a square base and a shaft having the following mouldings in order from below: sixteen-fluted, eight-sided, again sixteen-fluted, cubical, vase, drum and wheel.

Main image The image of Kēśava inside the garbhagriha is poor in workmanship and cannot stand comparison with the usual sculptures of the Hoysala period. Probably the original Rāma image was lost for some reason and was replaced by the present Kēśava image during the 14th century when the mukhamantapa was built and the temple was given the present shape

Mukhamantapa. In the mukhamantapa the pillars are either bell-shaped or cylindrical while the pilasters against the walls are of the indented pattern. All the ceilings of the mukhamantapa are flat. In front of the mukhamantapa there is now an open verandah which was perhaps constructed during the 17th century.

DILAPIDATED TEMPLE.

At a distance of about a hundred yards to the east-north-east of the Rāma temple, there is a dilapidated structure which, in its plan and construction, resembles the original structure of the Rāma temple described above and appears to have been originally another Vishnu temple as indicated by the Vaishnava dvārapālas guarding the vestibule doorway of the temple. The pillars of the navaranga of this temple are also carved in the same way as those at the Siva temple at Lōkikere. The jambs of the vestibule doorway are well-worked with floral, leafy, scroll and medallion ornamentation. The garbhagriha is empty, but in the north middle ankana of the navaranga there is a linga on a pānpītha. The linga appears to belong to the Hoysala period.

Honnāvara

The village of Honnāvara which lies at a distance of about three miles to the north-west of Anugavalli appears to have been a prehistoric Iron Age town. The origin of the name of the place is explained by the saying of the villagers that gold pieces (ores probably) are occasionally found in the neighbourhood, particularly after the rains. About half a mile to the south of this village, there is the village of Pungāme (or Pon-gāme) where also gold pieces or ores are said to be found. In both the places prehistoric Iron Age cromlechs are existing (Pl V, 3) and they suggest that their authors were ancient gold miners. With these names of Pungāme and Honnāvara, we may compare the names of Hunkunda and Honnāli where also traces of ancient gold mining have been discovered. 'Pum' or 'pon' and 'hon' refer to gold. In Hungunda, too, cromlechs have been found (*see* M A R 1941, p 58). There is thus every probability that the authors of the cromlechs were ancient gold miners. The area of the cromlechs in Pungāme is on a rising ground about 200 yards to the south of the village. There are many of them existing with an average diameter of about 20' and containing single rings of large boulders and headstones here and there. To the west, north and north-east of the area, about two or three miles away, are to be seen ranges of picturesque hills, while the ground slopes towards the tank of Anugavalli on the east.

KĒŚAVA TEMPLE.

The Kēśava temple stands to the south-west of the village of Honnāvara and faces east. It has been described in M.A.R. 1926. It consists of a garbhagriha, an open vestibule, a navaranga and a porch, the last of which is approached by a flight of steps on the east and has stone benches on the north and south, possibly with

General description

railings originally In plan and construction the temple is very much like the Chennarāyapatna group of temples, being square with flattened sides

The outer walls are raised on a basement consisting of six cornices of which

Outer walls

Nos 2, 3, 4 and 6 from the bottom have dental mouldings and No 5 has a row of uncarved cross-shaped and other mouldings The walls are relieved by thin right-angled pilasters between which are carved turret-bearing shallow niches enshrining figures of gods, etc On either side of the niches there are turret-bearing pilasters, against which also stand figures of gods, attendants, etc Among these wall images, the following may be mentioned proceeding from the south-east clockwise —

Wall images.

South-east Wall —

1. A two-handed person wearing dagger-bearing girdle and large tuft of hair
2. Vāmana with śankha, chakra, gadā and padma.
3. Garuda with folded hands.
4. Kēśava

South Wall —

5. Janārdana with padma, chakra, śankha and gadā
6. Two-handed lady attendant.
7. Two-handed lady holding creeper (Ratī).
8. Manmatha
9. Two-handed lady attendant
10. Chāmaradhāinī
11. Nude Mōhinī
12. Lakshmī-Nārāyana
13. Two-handed lady attendant
14. Nude Mōhinī standing with her left hand above her head and the right one on hip
15. Lady with parrot.
16. Male Vīṇā-player
17. Nārāyana with śankha, padma, gadā and chakra
18. Mōhinī with mirror
19. Kēśava with padma, śankha, broken chakra and gadā.
20. Janārdana with padma, chakra, śankha and gadā.
21. Lady attendant.
22. Kēśava.
23. Nude Mōhinī with kalāśa in her left hand and the right hand disposed in chinmudrā above her head. Her knees are coiled by a cobra
24. Two-handed dwarfish male attendant (Yaksha).

25. Two-handed dwarfish male attendant (Yaksha)
26. Chāmaradhārīnī
27. Standing Nārasimha.
28. Lady attendant.
29. Kēśava with padma, śankha, chakra and gadā
30. Nārāyana with śankha, padma, gadā and chakra.
31. Chāmaradhārīnī.
32. Lady with kalasa
33. Ugra-Narasimha
34. Lady with kalāśa and pāśa.
35. Chāmaradhārīnī
36. Mādhava with gadā, chakra, śankha and padma.
37. Madhusūdana with chakra, śankha, padma and gadā.

West Wall --

38. Vishnu with gadā, broken padma, sankha and chakra.
39. Purushōttama with chakra, padma, śankha and gadā.
40. Chāmaradhārīnī.
41. Lady attendant
42. Dharanīvarāha
43. Lady attendant.
44. Lady attendant
45. Vāsudēva with gadā, sankha, chakra and padma.
46. Trivikrama with padma, gadā, chakra and śankha

North Wall —

47. Vishnu with gadā in the back left hand and the other attributes broken.
48. Vishnu with chakra and gadā in the back hands and the other attributes broken
49. Chāmaradhārīnī
50. Lady attendant.
51. Vishnu with chakra in back right hand and the other attributes broken.
52. Lady attendant
53. Chāmaradhārīnī.
54. Padmanābha with śankha, padma, chakra and gadā.
55. Dāmōdara with padma (broken), śankha, gadā and chakra.
56. Lady attendant.
57. Vāmana, naked, a fatty figure holding umbrella in the left hand and a danda in the right one.
58. Lady attendant.
59. Lady attendant.

60. Lady attendant.
61. A standing god holding phala, vajra, ankuśa and padma in his four hands (? Indra)
62. Samkarshana with gadā, sankha, padma and chakra.
63. Lady attendant.
64. Vēnugōpāla.
65. Gōvardhanadhārī.
66. Nude Mōhinī with the right hand in chinmudrā above her head and the left holding a book. She wears high sandals and her knees are coiled by a serpent.
67. Kēsava.
68. A two-handed male flutist.
69. Two-handed Dakṣiṇāmūrti high sandals, long coat and wearing cap. Holds a ring in his left hand and a rod in his right. Similar figures are found at Kōravangala and Bēlūr.
70. Lady attendant
71. Chāmaradhārīnī
72. Lakṣmī-Nārāyaṇa with rearing lions on either side.
73. Lady attendant
74. Male drummer.
75. Arjuna shooting the fish target
76. Lady attendant.
77. A two-handed lady vīna-player, dancing
78. Lady attendant
79. Aniruddha with chakra, gadā, śankha and padma.

North-east Wall.—

80. Puruṣhōttama with chakra, padma, śankha and gadā.
81. A lady attendant
82. Mōhinī and the monkey.

Among the basement cornices of the porch, the cornice bearing a row of uncarved cross-shaped mouldings is absent. But in its place there is a frieze of rhomboidal four-petalled rosettes

The parapets of the temple are dilapidated. The eaves are short and straight-sided with the dentil mouldings projecting upwards.

Parapet and tower

The tower rises in three tiers which are all well-ornamented with kīrtimukhas, etc. Between the kīrtimukhas of the tiers there are rows of dentil and uncarved cross-shaped mouldings. On the top of the tower is a rude stone kalāśa. In front of the tower there is a projection over the vestibule with its front face carved with a sculptured panel depicting Yōgānarasimha under a kīrtimukha

Vishnu in the convolutions of a scroll. On either side of the god stand the images of his consorts who are rather conventionally treated. According to the inscription No 65 Hassan taluk, the image of Kēsava was consecrated in 1149 A D by one Śankaradandanātha during the time of Vishnuvardhana, the Hoysala King

ĪŚVARA TEMPLE

At a distance of about 150 yards to the north-east of the Kēsava temple stands the Īśvara temple of the village. In its style of workmanship, so far as its interior is concerned, it appears to belong to a much older period than the Kēsava temple

General description.

The outer walls are plain and seem to have been rebuilt about 200 years ago. The main linga of the temple is of hard black stone and cone-shaped as at Gauja. Each of the four pillars inside the navaranga has an eight-sided shaft between two large cubical mouldings. The pillars, though plain, may belong to the Ganga period

The doorway of the vestibule with the perforated screens on either side and the Gajalakshmī lintel are of the Hoysala period and seem to have been inserted at a later period. Originally, however, the vestibule appears to have been open

The roof of the temple is low as in early structures. In the sukhanāsi is kept an image of Ganēśa of the Hoysala period. But the bull in the sukhanāsi is perhaps of the 17th century. Inside the navaranga are placed several nāga stones, a Saptamātrikā group and a Ganēśa image which are all of about the 17th century

In front of the navaranga there has been put up recently a porch, to the east of which is set up a rude pillar. To the east of the latter is a recently constructed four-pillared mantapa of no architectural merit

To the north-east of the Īśvara temple there is a low mantapa with a dolmen slab covering it. Inside it there is an image of a Śaiva dvārapāla which is of the Hoysala period. It is in the standing posture and half-buried in the earth

OTHER TEMPLES

Inside the village there are several other temples mostly belonging to the 17th and 18th centuries and calling for no special remark. The grāmadēvatā is called Kōdammā and her temple stands to the south-east of the village. This is a popular institution in the locality and has been in existence since about the 17th century. The image of the goddess is of stucco and is luxuriantly painted over and ornamented with kirita, bhujakīrti, etc. Her vehicle is a he-buffalo.

The two front pillars of the porch are bell-shaped. The ceiling of the porch is damaged but appears to have had medallion ornamentation on its flat slab.

Porch.

The navaranga doorway is supported on either side by Vaishnava dvārapālas.

Navaranga

The jambs of the doorway have the usual vertical bands of ornamentation consisting of scroll, petal, another scroll and medallion ornamentation. On the lintel is carved Gajalakshmi seated on simhāsana and attended by elephants and chauri bearers on either side.

The four central pillars of the navaranga are of the usual bell-shaped lathe-turned type. The mouldings on the shafts are gracefully carved with figures of medallions, kīrtimukhas, beaded hangings and scroll and petal designs. The side ceilings of the navaranga are raised on two sets of corner stones with full-blown lotuses in the centre. The central ceiling consists of a well-worked octagon and an equally well-worked square with a flat slab above, which is divided into nine figure-bearing panels. On the inner faces of the octagon are carved the figures of the eight Dīkpālas, musicians, drummers, etc. On the inner faces of the square are dancing figures attended by drummers and musicians. On the flat slab is carved in the centre a three-headed and four-handed figure (? Brahma) holding chinmudrā, ankuśa, pāsa and kalaśa with ladle or staff. Flying figures of Yakshas with garlands are carved in the surrounding panels.

The ceiling of the vestibule is also well-carved like that of the navaranga. It also consists of an octagon and a square. The inner faces

Vestibule

of the octagon have dancing figures of Śiva, Gaṇeśa, etc., attended by figures of drummers and musicians. On the inner faces of the square there are more dancing figures attended likewise by drummers and musicians. The top flat slab has nine panels of figure sculptures with Tāṇḍavēśvara in the central panel and the Dīkpālas in the outer panels.

The doorway of the garbhagriha has vertical bands of scroll and medallion ornamentations carved with minute delicacy of detail.

Garbhagriha.

The doorway is supported by Vaishnava dvārapālas. On the pediment is a well-carved Gajalakshmi group. Above the lintel there is an eaves-shaped and straight-sided cornice on which are seated figures of Yakshas. The ceiling of the garbhagriha consists of a flat slab carved with a padma medallion in the middle.

The main image of Kēśava inside the garbhagriha is about 6 feet high excluding the Garuda pedestal on which it stands in samabhanga, holding padma, śankha, chakra and gadā and wearing the usual ornaments all over the body, which are all minutely carved with details. The face of the god is somewhat longish with a long straight nose and rather ugly lips. On the tōrana are carved the ten avatārs of

Kondajji.

Kondajji is an insignificant village situated at a distance of about six miles to the north-north-west of Sāligāme, a hobli in the Hāssan taluk. The old town appears to have existed near the Allālanātha temple which is standing at a distance of two furlongs to the west of the modern village.

Situation

About a furlong directly to the west of the temple is a rising ground containing about two dozen cromlechs (Pl. V, 4). The average diameter of each of the cromlechs is about 25'. These cromlechs are surrounded by single rings of large boulders. The head stones, however, are absent here. The situation of the cromlechs is in a beautiful spot with a good prospect all round. To the west is a hill known as the Sige-gudda. To the south-west is another hill called the Garada-gudda with the Bābābudans rising in the background far away. To the north, north-east and east are seen more ranges of hills in the distance. Exploration of the gorges and cuttings at the foot of the hills may possibly result in the discovery of Neolithic implements.

Cromlechs

ALLĀLANĀTHA TEMPLE

The Allālanātha temple seems to have been originally constructed during the 14th century. It is very likely that some-time during the middle Vijayanagar period it fell into ruins and was thoroughly restored. Of the original structure, only the flat basement cornices, a few wall slabs and indented pilasters and the garbhagriha doorway are remaining at present. The navaranga with its tapering pillars belongs evidently to the period of restoration.

General description.

The outer walls of the temple are plain. The navaranga doorway is supported by two rudely carved dvārapāla images. On the cubical mouldings of the navaranga pillars are carved the figures of peacock, medallions, Kāliya-mardana, seated lions and a lady squatting in an obscene posture. On the western face of the base of the south-east pillar is carved the standing figure of a *bhakta* inside a shallow niche cut in the pillar.

On either side of the garbhagriha doorway there are rude relievo figures of Hanumān which appear to have been carved at some later period.

Inside the main cell the image of Allālanātha has a colossal appearance, standing about 11 feet high on a pedestal about 4 feet in height (Pl. VI, 1). Though it has no tōrana behind it, it is no doubt a late Hoysala period image and a very successful piece with the contour of the limbs and delicacy of details forcefully carved. The face has a benign smile and very beautiful expression. The god is called also Varadarāja and

Main image

represents the form of Janādana holding abhaya with lotus, chakra, śankha and gadā. He wears yajñōpavīta, minutely carved ornaments and well-worked drapery. In style of workmanship it reminds us of the image of Śelvapillai at Melkōte in the Mandya district. On the right chest of the god is carved a relievo figure of Lakshmī.

Adagur.

Adagūr is a road-side village on the Hāssan-Halebīd road and is situated at a distance of about six miles from Halebīd in a picturesque

Situation

valley skirted by ranges of hills on all the sides except at the south-west, where we see far far away the misty

Bābābudan ranges rising in a series of steps

The place seems to have been one of importance during the 12th and 13th centuries and to have been occupied by flourishing commu-

History

nities following Vaiṣṇavism, Śaivism and Jainism

The temples that bear testimony to this fact are the following Lakshmī-nārāyana temple, Vīrabhadra temple, Kallēśvara temple, Vardhamāna basti, another Kallēśvara temple, Mallikārjuna temple and Viḡnēśvara shrine.

VIGHNĒŚVARA SHRINE

The image in the Viḡnēśvara shrine inside the fort gate seems to be non-Hoysala in character. It is boldly carved with modest ornamentation on the body and jatāmakuta on the head

LAKSHMĪ-NĀRĀYANA TEMPLE.

The Lakshmī-Nārāyana temple is the most impressive among the monuments at the place and has been briefly noticed in M. A. R. 1930,

General description.

page 4 It was probably built in *circa* 1,100 A.D. It stands towards the north of the village and has a good north-

west view. It faces east and is constructed on a high platform which, in plan, follows the contour of the temple (Pl. VII, 1). The plan of the garbhagriha as also that of the navaranga is square with several indentations. The cornices of the platform have no ornamentation. On the east there is a flight of steps supported on either side by niches whose small towers are missing. The temple consists of three garbhagrihas of which only the western one has a stone tower above it and a closed sukhanāsi to its front. The navaranga is common and to its east there is a porch of one ankana which is approached by a flight of steps on the east. On either side of the steps is a projection on which an elephant was probably standing originally.

The basement of the temple consists of eight cornices of which the sixth from the bottom has dentil mouldings and the seventh, uncarved

Outer walls.

right-angled and cross-shaped mouldings. The outer walls are relieved by turret-bearing shallow niches

turret-bearing single right-angled pilasters and thin and tall right-angled pilasters having the vase, loaf and biscuit-shaped mouldings. In the middle of the wall right round the temple, that is, between the turrets and the pilasters bearing them, there is a highly indented eaves-shaped cornice which has tooth ornamentation at intervals. The turrets above the niches are mostly Dravidian in style, each of them consisting of three tiers of which the middle one has uncarved right-angled and cross-shaped mouldings. But the turrets above the single pilasters are mostly curvilinear in the North Indian style. The niches, the pilasters, the turrets and the eaves-shaped cornice in the middle of the wall coupled with the multi-indentations all round the temple heighten the effect of light and shade and are very impressive in spite of the fact that the temple has no wall images. (Please see Pl II, 1 and 2, M A R. 1930).

The eaves of the temple have a narrow 'S' curve and tooth ornamentation at the indentations. Above the eaves the parapet consists of several square-shaped and boat-shaped turrets with cornices having dentil projections upwards or downwards and the right-angled and latin cross-shaped and uncarved mouldings. The top of the parapet has a frieze all round consisting of uncarved flat panels probably meant for the kīrti-mukha and other designs.

The stone tower above the main western cell rises in three tiers each of which consists of the dentil, right-angled and cross-shaped mouldings bearing uncarved flat panels meant for kīrtimukha or other designs. The tower is surmounted by a stone kalāśa which is of pleasing design. In front of the tower to the east there is a stone projection over the vestibule whose front face has an uncarved panel meant evidently for the carving of an image under a kīrtimukha.

The porch in front of the temple has stone benches on either side edged by railings. The two front pillars of the porch are of the bell-shaped lathe-turned variety. The ceiling of the porch consists of an octagon with two sets of corner stones rising above and a low padma pendant in the centre.

The navaranga doorway has indented pilasters on either side and a lintel stone with hanging padma pendants below and an eaves-shaped cornice above. A row of turrets much coated over with chunam surmounts the cornice. The jambs of the doorway are plain. Inside the navaranga the four central pillars are of the bell-shaped lathe-turned type, while the pilasters against the walls are all of the indented pattern. The side ceilings of the navaranga are rather deep, each rising on two sets of corner stones with a low padma pendant in the middle. The central ceiling is dome-shaped with four concentric circles rising above an octagonal set of corner stones and having a padma pendant in the centre. The inner faces of the

corner stones have panels of which only the one to the south has been half-carved with the figure of Yama on it. The inner face of the first circle has a row of Dravidian turrets alternating with curvilinear towers and with the figures of rearing lions in between.

The doorway of the vestibule in front of the main cell has on either side cylindrical pilasters and perforated screens. The ceiling of the vestibule rises on two sets of corner stones with a low padma pendant in the centre.

The doorways of all the cells are similar to the navaranga doorway. Above the doorway of the main cell there is an eaves-shaped cornice surmounted by a row of five turrets of the curvilinear type, the central turret being flanked by rearing lions on either side.

The ceiling of the main cell is similar to the vestibule ceiling. Inside the cell

Main cell.

is seated on a Garuda pedestal the main god Lakshmī-Nārāyana with his right leg hanging down and with the goddess Lakshmi seated on his left lap. He is four-handed holding śankha, padma, gadā and chakra. The left lower hand holding the chakra embraces Lakshmi. The goddess holds padma in her left hand and is embracing the god with her right hand. Both the god and the goddess wear rich ornaments and yajñōpavīta. On the prabhāvali are carved the Daśāvatāras of Vishnu.

The ceiling of the north cell consists of an octagon and a square with a flat slab in the middle carved with a padma pendant. Inside

North cell.

the cell is seated the goddess Sarasvatī on a peacock pedestal. She holds rosary, ankuśa, pāśa and pustaka in her four hands and wears minutely carved ornaments on her body and a well-worked kirīta on her head.

The ceiling of the south cell is similar to the one in the north cell. Inside

South cell.

the cell the image of the god Vēnugōpāla stands on a Garuda pedestal in tribhanga, with his body bent towards the right, and in the attitude of playing on the flute. Above the head of the god is represented a tree, while behind him is the prabhāvali on which are carved in successive rows from the bottom cows and cowherds and the Daśāvatāras of Vishnu. The god does not wear any kirīta, but his hair is secured by a fillet above the forehead. The image is slender and impressive, though it is not as luxuriantly carved as the image at Sōmanāthapur in the Mandya district.

KALLĒŚVARA TEMPLE

The Kallēśvara temple stands at a distance of about fifty yards to the south of the Lakshmī-Nārāyana temple in Adagūr. It is a structure built barely two hundred years ago but containing in it several Hoysala architectural members like the

Old materials.

doorway of the main entrance to the temple, the two bell-shaped pillars in the front porch, and the pillars, beams, etc., inside the temple. Above the entrance is placed a Hoysala group, while in a niche of the parapet of the temple is placed an image of Ganēśa of the Hoysala period. The latter is said to have been brought over from the Kallēśvara temple situated a furlong away to the north-west of the village.

In other respects the temple is architecturally unimportant. To the south of the entrance on the inner side there is a worn out image of Bhairava of the Hoysala period. Corresponding to it on the north side is set up a Hoysala vīragal.

The temple has been constructed mostly of the worked stones of the Hoysala period. The doorways of the navaranga, vestibule and garbhagriha are typically Hoysala in character. The central four pillars of the navaranga as also the four corner pilasters of the indented type and three wall sculptures of the Hoysala period, have all been brought over from some ruined temple and used here. Inside the garbhagriha the paṇipīṭha on which is set up a low linga is old in character.

VARDHAMĀNA BASTI.

The Vardhamāna basti is situated at a distance of about fifty yards to the west of the above-mentioned Kallēśvara temple. It consists of

General description. a garbhagriha, a closed vestibule, a navaranga, a front mantapa and an open one-ankana porch the front of which has been edged by stone railings. The porch has a flight of steps on the east, supported by stone elephants on either side.

The outer walls of the basti are raised on a basement consisting of two flat characterless cornices with an inner and larger cornice in between. In the north-east and south-east outer walls have been inserted some sculptures and pilasters of the Hoysala period. The eaves of the basti are straight-sided with corner dentil mouldings upwards. The parapet of brick and mortar is evidently of recent days.

The two front pillars of the porch which have a thick coat of chunām on them are of the thirty-two pointed star-shaped variety. The ceiling of the porch has been carved with the figure of an eight-handed dancing Indra in a circular panel whose outer four corners are carved with kīrtimukhas.

Porch.

The doorway of the mantapa is guarded by Yaksha dvārapāla figures. On the lintel of the doorway there is a Gaja-lakshmī group. The navaranga doorway has indented pilasters on either side.

Navaranga

The jambs are carved with vertical bands of a scroll in the convolutions of which appear the figures of elephants, lions, horses, etc. On the pediment is the figure of a Jina seated under a mukkode and supported by chāmara bearers on either side.

The navaranga pillars are of the bell-shaped lathe-turned type. The side ceilings are plain, but the central one is raised on two sets of corner stones with a low padma pendant in the middle. The doorway of the vestibule has perforated screens on either side. To the south of the vestibule doorway there are two small images of Dharanīndra Yaksha.

The image of Vardhamāna inside the garbhagriha is about four feet high and standing in the samabhanga posture under a mukkode.

In the basti there is a stone representation of what is called Mandara-śāila which is worked in the form of a brindāvana with stepped pyramidal cornices. On each facade of the śāila there are fifteen rows of sculptures representing various Tīrthankaras. In all, there are about 504 saints depicted in the same way.

Mandarasaila.

OTHER TEMPLES

About a furlong to the north-west of the village there are two temples of the Hoysala period dedicated to Kallēśvara and Mallikārjuna which appear to have been constructed during the 12th century A.D. The former temple faces east and the latter north. The latter temple is immediately to the south-east of the former. Both the temples are soap-stone structures having plain outer walls, basement cornices and stepped pyramidal towers with frontal projections over the vestibules. On the projections there are well-preserved Hoysala crests (Pl. V, 2, and VI, 3) depicting Śaīa in the attitude of attacking the tiger. The stone finials of the towers are missing from both the temples.

The outer wall of the Mallikārjuna temple has a plain middle cornice all round. The temple consists of a garbhagriha, a vestibule, a navaranga and a porch. The roof of the temple is low and the pillars have cylindrical shafts on square bases.

Mallikarjuna.

Inside the navaranga there is a well-carved bull of small size.

The Kallēśvara temple has a garbhagriha, a vestibule with a doorway having perforated screens on either side and a large closed mantapa in front, which appears to have been constructed in two different periods.

Kallesvara

The central pillars in the ankana to the front of the vestibule are cylindrical. The other pillars of the mantapa are of the bell-shaped lathe-turned type. In the north-western corner of the mantapa there is a cell which appears to have been introduced at a later period. It contains a good image of Sūrya who holds natural-looking lotuses in his hands and wears a square-shaped tiara which rises in tiers. In the ankana to the front of the vestibule there is a good figure of Nandi which is similar in workmanship to the bull of the Mallikārjuna temple mentioned above. In the centre of the hall there is another bull which is rather rudely carved, though

possessing good features In a niche of the parapet above the temple of Kallēśvara inside the village there is a nicely worked image of Ganēśa which is said to have belonged to this temple originally

Kasīpura.

About a mile directly to the north of Adagūr is the ancient site of Kāsīpura which is now overgrown with jungle and is deserted. The **Situation and antiquity.** place seems to have been a prominent one during the middle or the late Vijayanagar period. A rubble fort wall provided with corner bastions surrounds it. Towards the east of the site there is a high prākāra, inside which three ruined temples stand The middle temple is dedicated to Śiva, the south one to Pārvatī and the north one to Rāma. All the structures are now in a woefully ruined state

ŚIVA TEMPLE.

The Śiva temple contains a garbhagriha, a double vestibule, a navaranga, a front ardhamantapa and a pātālānkana The doorways **General description.** of the garbhagriha and the inner vestibule are of soap-stone and appear to have been brought over from some ruined Hoysala structure On the two sides of the garbhagriha doorway there are perforated screens The lintel of the doorway has lotus drops. The ceiling of the garbhagriha, which is raised on two sets of corner stones, has a padma pendant in the centre which is Hoysala in character

The outer walls of the temple and the pillars of the navaranga, etc., are all constructed of granite and are typically of the middle or even late Vijayanagar period The pillars are Dravidian **Walls and pillars** in type containing relievo figure sculptures on their cubical mouldings Among the figures there are nāgabandhas, cow and the linga, ladies, obscene figures, monkeys, ridden and unridden elephants, tiger, linga, Nandi, Yaksha, yālī, ridden horse, trunked bird, kalāśa, Vīrāñjanēya, lion, Vēnugōpāla, Kālinga-mardana, etc On one of the facades of the base of a pillar in the mukhamantapa is represented the relievo figure of a person wearing kīṛita on head and gown over body coming down to the knees and covering the hands completely On a cubical moulding of another pillar is the representation of two rearing parrots On another cubical moulding is sculptured a flower which looks very much like the flowers appearing in the ceilings of the temples of the Ikkeṇi school. Two of the pillars of the mukhamantapa have sixteen-fluted shafts ornamented with beaded and octagonal bands. The beads are large and look like rudrāksha Above the shafts the vases are also sixteen-fluted

RĀMA TEMPLE

The Rāma temple to the north of the Īśvara temple has a garbhagriha surrounded by an inner pradakshina, a navaranga and a mukhamantapa. The two front pillars of the mukhamantapa are Dravidian in type like the rest of the pillars; but the upper corners of their bases are carved to represent two-tiered pavilions which appear very much like observation towers. On the lintel of the sukhānāsi doorway is a figure of Ranganātha.

General description.

Among the main images of the temple, only that of Sītā is existing now, (Pl VI, 2), and that, too, in a mutilated condition. The image is of potstone with breast-band, pītāmbara and kīṛita. The height of the image is about 4' including the tōrana.

Sita ,

The parapets of both the Śiva and Rāma temples are provided with a series of brick and mortar niches of about the 17th century enshrining stucco images among which several are obscene. Parrot motifs also occur in the parapets.

Parapet.

MINOR STRUCTURES.

The Pārvatī temple to the south of the Śiva temple is characterless and does not call for any special remark.

Parvati shrine.

All round, the prākāra has been provided on the inside with cells, particularly on the west. Inside the cells of the prākāra there were enshrined lingas originally. It is said that there were existing 101 such lingas.

Prakara cells.

To the west of the Pārvatī shrine was found a soap-stone image of a devotee standing, with folded hands and paraśu, under a kīrti-mukha and wearing a long cap folded to the left. The sculpture represents perhaps the builder of the temples during the Vijayanagar period.

A devotee.

There are two mahādvāras to the prākāra, one on the east and the other on the west. On the cubical mouldings of the pillars of the east mahādvāra are found figures of Yakshas, snake charmers, (Pl VIII, 1), etc. On either side of the mahādvāra on the inside are found rude reliefs of persons dressed in the Moghul fashion. The figure to the south has a parrot in the uplifted left hand and what looks like a Mahratta pagadi on the head. It is possible that the prākāra was added during the 17th century when the towers and parapets of the temples were also constructed.

Mahadvara.

Goni-Somenahalli.

ŚIVA TEMPLE.

Gōni-Sōmēnahallī is a village situated at a distance of about four miles to the east of Halebid. It contains a dilapidated Śiva temple

History and general description which is a structure of the Hoysala period and was constructed in 1227 A.D.

Of the two courses of the original outer walls the outer course has completely disappeared so that we cannot now form any idea with regard to the sculptural details of the walls. We find, however, a few architectural members here and there from which we may suppose that the outer walls were relieved by thin right-angled pilasters and that the eaves were straight-sided with upward dentil projections at intervals.

On the roof of the navaranga is placed a good Hoysala group which must have been originally placed on the projection of the tower over the vestibule.

The temple consists of a garbhagriha, a sukhanāsi, a navaranga and a small one-ankana porch. The front two pillars of the porch have each a square base and a cylindrical shaft. The roof of the temple is low.

Inside the navaranga the four central pillars are similar in character to those met with in the Chālukyan group of structures in the Dāvanagere Taluk (*see* M A R 1939). Each of them has the cubical, sixteen-fluted, octagonal, cubical, drum and wheel mouldings in order from the bottom.

Navaranga.

All the ceilings of the navaranga are a little deep and are raised each on two sets of corner stones with a padma pendant in the centre. The pilasters against the walls are indented. Against the north wall of the navaranga there is a turreted niche which is well worked but empty.

Inside the navaranga are placed a few characterless nāga stones, a Ganēśa and three exquisitely carved images of Sarasvatī, Shanmukha

Images.

and Mahishāsūramardīnī. Though the last three images are now in a mutilated condition, they show high sculptural merit and minute delicacy of detail. The image of Mahishāsūramardīnī, particularly, is very impressive (Pl III, 4). She is eight-handed and among her attributes the arrow in the right uppermost right hand and the bow, the bell and the buckler in three of the left hands are carved realistically. The hand holding the arrow shows movement; the goddess is in the attitude of drawing out the arrow from the quiver at the back. The twist of the bow-string is clearly represented. The right leg of the goddess treads on the buffalo which protrudes its tongue under the weight of the goddess and is about to collapse. From out of the upper portion of the neck of the buffalo, the demon issues forth and has placed his left leg already on

the ground while yet his right leg is within the buffalo. The goddess has bent his hand backwards and has speared him with her trident. Her act of killing the demon is accomplished and there is an expression of triumph on her face. She wears the usual ornaments and *yajñōpavīta*. In the image of *Shanmukha* who has six heads may be noticed the details of the peacock's feather and the *rudrāksha* garland around the neck of the bird.

The doorway of the vestibule has perforated screens on either side and is guarded by *Śaiva dvārapālās*. The *garbhagriha* doorway is also supported by similar *dvārapāla* figures. On the lintel of the latter doorway there is a *Gajalakshmi* group. The ceiling of the *garbhagriha* is raised on two sets of corner stones and has a *padma* in the centre. Inside the *garbhagriha* the *linga* is low, being about a foot in height including the pedestal. The bull in the vestibule has a stout body with a disproportionate neck and snout.

KADUR DISTRICT.

Hiremagalur.

This is a large village about a mile to the south-east of *Chickmagalur*. In the inscriptions of the eleventh century A. D., the place is called *Pīriyamugulī agrahār*. Please see M. A. R. 1916, p. 21 for the tradition connected with the place. The village seems to be of considerable antiquity and to have been an *agrahār* town in c. 900 A. D. during the time of the *Gangas*.

Antiquity

ĪŚVARA TEMPLE.

Attributable, in all probability, to this early period is the *Īśvara* temple in the village. It stands a little distance directly to the west of the *yūpastambha* which has been declared as an Ancient Monument under Class II.

A tenth century structure

The temple has no doubt been rebuilt at some later period. But the *navaranga* pillars which are similar in character and type to those met with at the *Rāmēśvara* temples in *Kubatūr* (M. A. R. 1941, p. 18) and *Narasamangala* (M. A. R. 1937, pp. 22 ff.), the ribbed brackets above the pillars, the *navaranga* doorway which is similar in type to that of the *Rāmēśvara* temple at *Kubatūr*, the sculptural peculiarity of the so-called *Jademuni* to the north-east of the temple, the bull of the *Kigga* type (M. A. R. 1931, pl. VII, 3) to the south-east and the

yūpastambha which no doubt seems to belong to the temple itself—all these declare the monument to belong to c. 900 A.D.

The linga inside the garbhagriha is not very large. It is about 2½ feet in height including the pedestal. With the pillars of the navaranga

Navaranga pillars.

and their disposal we may compare those met with at the Nonabēśvara and Gangēśvara temples at Nonavinakere.

Each of them has a low square base on which rises a cylindrical shaft overlaid by several cylindrical mouldings. The shaft terminates in a vase shape and is surmounted by three wheel mouldings. The brackets are ribbed as in earlier temples.

The central ceiling of the navaranga is divided into nine panels by right-angled bands. In each panel is carved in bold relief a padma

Ceiling.

medallion.

Each of the jambs of the navaranga doorway (Pl. VII, 2) has at the bottom two panels, side by side, containing a bearded figure with facial

Doorway

features suggestive of the lion and seated either in padmāsana or with crossed knees secured by a patta as in the

images of Yōgānarasimha. The dishevelled hair of the figure is secured by fillets. One of the figures on the left jamb is holding in its left hand what looks like a staff. Above the panels the ornamentation of the jambs is as follows —

1. A vertical scroll band,
2. A pilaster having a low square base and octagonal, mono-cylindrical (right) or tri-cylindrical (left), cubical and vase mouldings on its shaft, and
3. A cylindrical shaft issuing out of petals and intertwined by a scroll. The base of the shaft on the right side is carved with the relievo figure of an elephant.

The porch of the temple which has pillars of the Dravidian type seems to have been put up during the 17th century A.D.

To the south-east of the temple there is a natural-looking bull which, in its features, reminds us somewhat of the bull at Kigga though

Bull and Jademuni

it may not be as beautiful. To the north-east of the temple there stands the image of what is called the Jade-muni.

(Pl. VIII, 2). It is an image in the round with dishevelled hair and having a padma medallion inset in a crescent above the right ear. Padma-kundalas are worn in the ears. The image wears like a Brahmachārī a loin cloth secured by a girdle. A belt-like band is also worn in the upavīta mode. The image has four hands and eight legs. The front four legs are in a row facing to front while the hind legs form two pairs facing opposite directions. In the four hands of the image are held the following attributes: rosary, a long staff, broken (looks like another staff) and a pitcher-like vase with lid, perhaps representing a kamandalu. There appears to be an indication of the

phālāksha The hairs are arranged in falling curls (jatābhāra). Though the image is called Jade-muni, it looks likely that it may represent a form of Śiva as suggested by the crescent above the right ear.

Built into the steps of the temple is a portion of the eaves which is decorated on its undersurface by a frieze of flying geese.

The yūpastambha has a high cubical base, then a short octagonal moulding and then again another cubical moulding overlaid by a square abacus bearing a long lotus bud. On the east and west sides of the bud, there are three incised lines suggestive of a trident. On the east face of the base of the pillar was discovered a Kannada inscription of about the tenth century A.D.

Yupastambha

KŌDANDA-RĀMA TEMPLE

The Kōdanda-Rāma temple to the south-east of the village seems to have been constructed in three stages of the earliest stage which appears to have originally consisted of the garbhagriha, the vestibule and the navaranga, only the garbhagriha and the vestibule are now existing. The present navaranga is possibly a work of the 14th century while the mukhamantapa is certainly not earlier than the 16th century.

History.

Outer walls

The outer walls of the garbhagriha and vestibule (Pl. IX, 1) are raised each on a square basement having flattened sides. The basement consists of six cornices of which the fourth and the fifth from the bottom have dentil mouldings and uncarved right-angled and oblong mouldings, respectively. The walls are divided into two compartments—upper and lower—by an eaves-shaped middle cornice running right round the garbhagriha and vestibule. In both the compartments are found wall images, while the upper compartment has, in addition, several turreted niches and turret-bearing pilasters.

Among the wall images the following are noteworthy —

South wall

Lower compartment—

- 1 Garuda
2. Vēnugōpāla
3. Janārdana
- 4 Loving couple
5. Kālingamardana
6. Yōgā-narasimha
- 7 Ganapati

Upper compartment—

8. Gōvardhanadhārī
9. Hanumān
10. Lady at toilet
11. Kēśava
12. Sūrya-Nārāyaṇa
13. Standing Narasimha
14. Janārdana with padma, chakra, śanka and gadā
15. Kēśava

*West wall :**Lower compartment—*

16. Attendant (not carved)
17. Lakshmī-nārāyaṇa (not carved)

Upper compartment—

18. Nārāyaṇa
19. Mādhava
20. Nārāyaṇa
21. Attendant
22. Indistinct representation of a form of Viṣṇu

*North Wall :**Lower compartment—*

23. Uncarved panel
24. Attendant
25. Indistinct figure
26. Seated Lakshmī
27. Kēśava
28. Kēśava
29. Garuḍa

Upper compartment—

30. Indistinct form of Viṣṇu
31. Indistinct form of Viṣṇu
32. Hayagrīva
33. Indistinct form of Viṣṇu
34. Indistinct form of Viṣṇu
35. Indistinct form of Viṣṇu
36. Hanumān
37. Sūrya-Nārāyaṇa

The basement and outer walls of the navaranga which are built of brick and mortar are characterless. The same is the case with regard

Later extension.

to the outer walls of the mukhamantapa. The brick and mortar parapet and the projection over the vestibule in front of the tower are works of about the 17th century. But a portion of the parapet above the garbhagriha and vestibule is of stone having dentil mouldings.

The pillars of the mukhamantapa are of the Dravidian type and tapering. The navaranga doorway is guarded by Garuda on the right and Hanumān on the left. The entrance is provided with a wooden double door whose front face has well-carved wooden bands unfortunately covered over at present with a thick coat of muck and chunām. Among the ornamentations on the several bands are a scroll with graceful convolutions, beads, dentils and medallions. The door seems to be a work of about a hundred or a hundred and fifty years ago.

The four central pillars of the navaranga are high. Each of them consists of a square base and a cylindrical shaft. The pilasters against the walls are indented. The ceilings of the navaranga are characterless.

The temple appears to have had originally an open vestibule. At present, however, a doorway has been put up with a lintel stone covered by wood. The wood is much eaten up by white ants. On either side of the vestibule on the inside, brick

Vestibule.

and mortar walls have been constructed in recent days and two strong rooms have thus been introduced. The ceiling of the vestibule consists of an octagon and a square with a flat panel in the centre, divided into nine compartments in each of which there is a neatly carved rosary.

The garbhagriha doorway is typically Hoysala in character though the jambs are not well-carved with sculptural details. The pediment

Garbhagriha.

has an uncarved flat panel. The doorway is supported by Vaishnava dvārapālas of whom the figure on the left is not well carved. The garbhagriha ceiling consists, like that of the vestibule, of an octagon and a square, but in its centre there is a well-carved large single padma.

On an oblong pedestal inside the garbhagriha stands the image of Kōdanda-Rāma supported by the image of Sītā on the right and that of Lakshmana on the left. Rāma and Lakshmana both carry arrows in their right hands and strung bows in their left. The goddess holds padma in her left hand while her right hand is hanging down. All the three images are carved with the details of ornamentation characteristic of the Hoysala period. The front face of the pedestal has a panel depicting Hanumān.

The processional metallic image of the temple is Janārdana in form and is supported by the images of Śrī and Bhū.

The prākāra shrines are all of recent days. In the cells to the west are enshrined the following images beginning from the south —

Images in prakara cells.

- 1 Vēdānta Dēśika (not of any sculptural merit)
2. Yōgā-narasimha with the knees crossed and without the yōgapatta. This is a typical Hoysala sculpture with the dāśavatāras on the prabhāvali
- 3 Sugrīva with folded hands. This is a rude image, about a hundred and fifty years old, with a Kannada inscription on the pedestal saying that it was consecrated by one Kāsiappa, son of Īśvarappa in the cyclic year Śārvarī (corresponding perhaps to 1780 A.D.)
4. A form of Viṣṇu (? Venkatēśa) holding what looks like a lump (?) in the front right hand, prayōga-chakra in the back right hand, natural-looking śankha in the back left hand and the front left hand placed on katī (Pl. X, 1) The image wears makarakundalas in the ears and moderate ornaments on the body. The kirita, too, is modestly worked. The god wears yajñōpavīta from the knot of which is suspended a long flowing chain which terminates in a jingle to the right of the right ankle. His drapery is down to the knees only. The general features of the image remind us of the image of Venkatēśa at Pālya, though the attributes here are different. The image is set up on a Garuḍa pedestal of the Hoysala period but having an inscription of about the 17th century saying that it is a gift of a certain Cheluviah. The image itself is perhaps of the 11th century A.D.

In the north-east prākāra also there are some cells enshrining images. In one of the cells the image of Rāmānujāchārya, which appears to be about 200 years old, is enshrined. In another cell there is a potstone figure of Yōgānarasimha under a gracefully worked prabhāvali, possibly of the Hoysala period. It looks as if this sculpture existed originally on the front face of the projection in front of the tower of the temple. Inside the cells of the Ālvārs and Āchāryas, the largest image which is in chinmudrā appears to represent Vēdānta-Dēśika. It may not be Rāmānujāchārya since his images are generally found with folded hands. To the left of this image are the images of Rāmānujāchārya (with folded hands and tridanda), Nammālvār and Tirumangai Ālvār.

PARASURĀMA TEMPLE

The Paraśurāma temple stands to the north-west of Hiremagalūr. It consists of a garbhagriha, a vestibule and a navaranga. The outer walls and tower which are built of brick and mortar may be assigned to about the 17th or 18th century. But the granite linga inside the garbhagriha, which is shaped like a thick rude paraśu or axe, is possibly of earlier days.

In front of the temple there are a viragal and an inscription of about the 10th century A D. The latter looks very much like the Rāshtrakūta inscription stones in the Shimoga district

IMAGE OF KĀLĪ.

At a distance of about 50 yards to the north of the Paraśurāma temple there is a soap-stone sculpture in relief depicting Kālī. The goddess is two-handed holding sword in the right hand and an indistinct symbol in the left. She is seated in padmāsana on a pedestal on either side of which are a rearing lion and a lady attendant. In the upper panels on either side of the goddess there is an elephant holding above the head of the goddess what looks like a bell in its trunk. The upper edge of the prabhāvalī is ornamented with a thick rope of rudrāksha.

Ambale

Ambale is a village situated at a distance of about two miles to the south of Hiremagalūr. It appears to have been a prosperous agrahāra town during the 12th century A D. It contains four temples dedicated to Chennigarāya, Lōkēśvara, Virabhadra and Gōpālakrishna.

CHENNIGARĀYA TEMPLE

The Chennigarāya temple contains a square garbhagriha, a vestibule and a square navaranga. The outer walls are raised on plain basement cornices and are relieved by right-angled pilasters between which are padma medallions. The tower of brick and mortar is of the Pāleyagār period.

The four central pillars of the navaranga have cylindrical shafts with square and wheel mouldings. All the ceilings are raised on two sets of corner stones with lotuses in the centre.

Inside the garbhagriha the image of Chennigarāya is about five feet high excluding the Garuda pedestal on which it is standing. Its lower right hand is broken, but the stalk of the lotus is visible. The other hands hold in order . śankha, chakra and gadā. The prabhāvalī is carved with the ten avatāras of Vishnu. The main image is supported on either side by the images of the consorts of Vishnu.

The temple was constructed by Ballāla II in 1178 A D. according to the inscriptions Nos 21 and 22, Chikmagalūr taluk.

LOKEŚVARA TEMPLE

This temple is similar in construction to the Chennigarāya temple. Inside its navaranga are set up the images of Gaṇeśa, Nandivāhanamūrti with Pārvatī, Sūrya and Shanmukha. The temple is architecturally unimportant.

VIRABHADRA AND VĒNUGŌPĀLA TEMPLES.

The Virabhadra temple is modern. The Vēnugōpāla temple, though also modern, is a popular minor musical institution and is built on a high platform. Though the building has no architectural importance, the image of Vēnugōpāla inside the garbhagriha is a well carved image of the Hoysala period.

Hoysala image

Brahmasamudra

An account of the village of Brahmasamudra and its temples has appeared in the Annual Report of this Department for 1926. The place appears to have been the seat of a Pāleyagār during the 17th century. There is a mud fort wall all round the village, with a moat outside it.

Antiquity

But during the Hoysala period there were two temples Dedicated to Viranārāyana and Nākanāthēśvara. Of these only the Viranārāyana temple is now standing intact. On the site of the old Īśvara temple is built at present a country-tiled house to serve the purpose of the temple.

VIRANĀRĀYANA TEMPLE

The plan of the Viranārāyana temple is simple. The garbhagriha and navaranga are both square in plan. Two of the basement cornices have the uncarved dentil, right-angled and cross-shaped mouldings. On the outer walls are found only the right-angled pilasters bearing biscuit-shaped mouldings. The eaves are straight with dentil mouldings projecting upwards at the corners.

General description

The porch is entered by a flight of steps supported on either side by stone elephants. The two front pillars of the porch are bell-shaped and lathe-turned like the four central pillars of the navaranga. The navaranga doorway has the usual jambs with vertical bands of ornamentation. But the bands are uncarved. On the architrave is a relieve figure of Garuḍa. The upper lintel is carved with a row of turrets, both Dravidian and curvilinear. While the ceiling of the porch is flat and

Porch and Navaranga

divided into nine panels carved with lotuses, the ceilings of the navaranga are all well carved as follows proceeding from the east clockwise.—

- 1 Circular and dome-like with padma pendant
2. Two sets of corner stones with padma inset in a Śrīchakra.
3. and 4. Same as No 2.
5. Eight-pointed star with octagon further up and a padma inset in a circle in the centre
6. Three sets of indented squares with padma pendant in the centre
- 7 Four concentric indented circles with padma pendant in the centre.
- 8 Three concentric eight-pointed stars with padma pendant in the centre.
- 9 (Central) The central ceiling is deep and rises in the form of a dome with three concentric circles rising above two sets of octagons. In the centre of the ceiling there is a large padma pendant. On the front face of the lower set of the octagons are carved the figures of the eight Dīkṣāpālas in their positions with figures of marching warriors in between.

The lintel of the vestibule doorway contains an exquisitely carved Lakshmi-Nārāyaṇa group supported on either side by richly floriated and minutely carved ridden makaras (please see illustration in M. A. R. 1926, Pl VIII). The lintel of the garbhagriha doorway has a boldly carved Gaja-Lakshmi group.

The main image of Nārāyaṇa inside the garbhagriha stands on a Garuda pedestal holding in his four hands sankha, padma, gadā and chakra. It is a beautiful sculpture with minutely worked ornaments all over the body and a rich bejewelled kirita on the head. Including the Daśāvatāra prabhāvalī and the pedestal the image is about 5 feet high.

In the navaranga of the temple the following images are found:—

1. A rudely carved Vēnugōpālā, probably of the 14th century.
- 2 A Saptamātrikā group, probably brought from the ruined Śiva temple.
3. A well-carved Yogānarasimha image of the Hoysala period.
4. An equally well-carved image of Gaṇēśa, also of the Hoysala period.

NAKANĀTHĒŚVARA TEMPLE

The modern country tiled house which enshrines the old linga of Nākanāthēśvara calls for no special remark. But on either side

Dvarapala images . of the building there are two images of Saiva dvārapālas (Pl. VIII, 3 and 4) which appear to have belonged to the original temple. These images, though somewhat smaller in size, are so exquisitely carved with plentiful details of ornamentation that they are not in any way inferior in workmanship to the large-size dvārapālas at the Hoysalēśvara temple in Halebīd.

Mallesvara.**MODERN TEMPLES**

Mallesvaradamma temple Mallēsvara is a small village situated at a distance of about a mile and a half to the south-east of Kadūr. To the south-west of the village stands the temple of the goddess of the village, called Mallēsvaradammā. She is also called Honnaralammā or Honnu-Aralammā because she is said to have been formerly standing under a peepul tree (Arali-mara). Inside the temple, however, there is no image but only an ant-hill which is said to contain the image of the goddess.

The structure itself is barely forty years old and calls for no remark. It is a building of size stones and masonry pillars, and is enclosed in a wide prākāra. It is said that there is a copper plate inscription pertaining to the temple in the possession of one Dēvara Bhatta of Tarikere who is said to be the pūjārī of the temple. The inscription is reported to consist of a single copper plate written on only one side.

To the west of the Mallēsvaradammā temple is a mono-celled modern structure built for the goddess Kenchammā and Chaudammā. Inside the cell there are also some rude stones shaped like neolithic celts and worshipped by the villagers.

Kenchamma and Chaudamma.

At a little distance to the north of this temple is another modern structure of mud and rubbles built for the goddess Mātangī. The image is a form of Durgā, about nine inches in height. It is a relieve sculpture in the seated posture.

Matangi.

Inside the village there is a temple of perhaps the Pāleyagār period containing the metal images of the Mallēsvaradammā temple. The pillars of the navaranga are Dravidian in type and tapering. On one of the ceilings there is the representation of a crawling cobra.

Modern temple

RĀMĒŚVARA TEMPLE

At a distance of about a mile to the south-east of Mallēsvara is situated, in a toddy grove, the temple of Rāmēsvara whose outer walls have, in recent times, been built of size stones. But the inner view of the temple shows that it was originally constructed perhaps during the 13th century A D.

History.

The garbhagriha doorway is ornamented on the jambs with kalaśas and vertical bands of floral and rope designs. The vestibule is open.

General description. The four central pillars of the navaranga are short and Dravidian in type with cubical, sixteen-fluted and octagonal mouldings. They are made of granite.

To the south-east of the temple there is set up a pot-stone inscription of the Hoysala period. Unfortunately the letters of the inscription are completely effaced

MALLĒDĒVA TEMPLE

This is a structure in the village going back to about the 12th century A.D. according to the inscription No. 10 Kadūr, which records a grant to the temple. In the inscription the god is called Mallikārjuna

History.

The outer walls of the temple have all collapsed. In their place walls of rubble and mud have been constructed. The structure consists of a garbhagriha, a vestibule (recently closed), a navaranga and a porch. Inside the navaranga each of the four central pillars has the cubical, eight-sided and cylindrical mouldings. The central ceiling has a boldly carved padma. The roof of the structure is low. The linga inside the garbhagriha is about 3 ft. in height including the pedestal and is flat topped

General description.

Tangali

To the south-south-east of Kadūr at a distance of about 3 miles lies the village of Tangali which appears to have been an ancient agrahāra town of the Hoysala period

History

The Īsvara temple which stands to the north-east of the village is a structure of c. 1200 A.D. But the Yōgā-Narasimha temple is a later structure, perhaps dating from about the 17th century as indicated by its workmanship.

Temples.

YŌGĀ-NARASIMHA TEMPLE

There are two cells in the Yōgā-Narasimha temple, one enshrining the image of Kēśava and the other, the image of Yōgā-Narasimha. It is said that formerly only the Kēśava image and shrine existed and that during recent days, that is about 60 or 70 years ago, the Yōgā-Narasimha image was brought from somewhere and installed in the other cell. It is very likely that the image was carved during the late Vijayanagar period.

Yoganarasimha.

The image of Kēśava appears to belong to about the Hoysala period, though the prabhāvali is absent. The archaic smile and the pitted face, however, are similar to the Pāleyagār period images. The image wears yajñōpavīta.

Kesava.

ĪŚVARA TEMPLE.

The Īśvara temple which stands at a distance of about a hundred yards to the north-east of the Yōgā-Narasimha temple is a granite structure of the 13th century A.D. Above its garbhagriha the tower rises in the form of a stepped pyramid with a partly dilapidated stone projection over the vestibule. The outer walls of the temple consist of plain slabs set on edges. The basement consists of five plain cornices. The temple consists of a garbhagriha, a vestibule and a navaranga with a doorway and a porch to the south. The pillars of the porch are cylindrical. Inside the navaranga are found the sculptures of Nandi and Sarasvatī, both of which are of the Hoysala period.

Hulikal.

At a distance of about a mile and a half directly towards the east of Tangali, we come across a group of rocky boulders which collectively are called by the villagers as the Hulikal area. On the north-western face of one of the boulders are carved several panels of sculptures in two rows, the upper row consisting of five rude figures of Jain saints in the standing posture and the lower one consisting of eight figures of seated saints. The standing figures are carved below arches which are Muslim in character. Below the eight larger figures in the lower row are inscribed the names of the saints in Kannada characters which appear to belong to about the 15th or 16th century. From left to right the names read: Nēmannagalu, Rākannagalu Vinaya-Bhattāarakaru, Āryasēna-Bhattāarakaru, Ajitasēna-Bhattāarakaru, Prabhā-chandradēvaru, dēvaru and Gunakīrti-dēvaru.

In a middle panel between these names there are carved smaller figures of four more saints whose names, however, are not inscribed.

Macheri

The village of Macheri which is situated at a distance of about three miles to the south-east of Kadūr appears to be a place of great antiquity. The main structure of the Yōgā-Narasimha temple at the place has pillars and ceilings which resemble those met with at the Nonabēśvara and Gangēśvara temples in Nonavinakere, Tumkur district (please see M.A.R. 1939, pl XVIII, 1) which have been assigned to circa 900 A.D.

YŌGĀ-NARASIMHA TEMPLE.

The outside view of the temple is insignificant and weird with the ruined tower and collapsed walls of the prākāra belonging to about the 17th century. The temple, as it is, consists of a garbhagriha whose outer walls have disappeared, an open vestibule with two slender cylindrical pillars in front as at Nonavinakere, a navaranga with the four central pillars looking almost like the ones met with at Nonavinakere and some temples at Āvanī, a mukhamantapa and kaisāle with the main towered entrance on the north side

The image of Yōgānarasimha in the garbhagriha is a good sculpture (Pl. X, 2). His crossed legs are not completely tied up by the yōgapatta which is broken between the knees. The front hands are freely resting about his knees while in the back hands are held śankha and chakra. He is supported on either side by small figures of his consorts. The Daśāvatāras of Viṣṇu are carved on the prabhāvali. Excluding the pedestal the image is about 2' high. The fact that the pedestal does not appear to belong to this image suggests the possibility that the original image of the temple was lost and that the present one was installed perhaps in c 1300 A.D.

RUINED KĒŚAVA TEMPLE.

To the north of the Narasimha temple there is a ruined temple built for enshrining an image of Kēśava which is now missing. The outer walls, doorways, etc., are all characterless. The navaranga pillars have octagonal shafts rising on square bases. Inside the navaranga there is a mutilated Vaiṣṇava dvārapāla.

ĪŚVARA TEMPLE

The Īśvara temple which, according to an inscription lying in its navaranga, is called the Kalidēva temple is a Hoysala structure constructed during the early part of the 12th century A.D. when King Viṣṇuvardhana was ruling. It has become unfortunately greatly dilapidated and is beyond repairs. It consists of a garbhagriha, an open vestibule and a navaranga. The last is unduly large and provided with porches both on the north and south. Four of the pillars of the navaranga are bell-shaped and lathe-turned.

A TRADITIONAL ACCOUNT REGARDING MACHERI.

The name 'Macheri' is locally explained to have been derived from the word 'Matsyapuri'. Matsyapuri was the capital of Virāta, a king mentioned in the Mahābhārata.

Capital of Virata.

At a distance of less than a mile to the east of the place the river Vēdāvati which flows on a hard rock bed cutting it in several places

Kuntihole.

is called 'Kuntī-hole' Here it is said that Kuntī met her sons, the Pāṇḍavas, who were having their 'ajñātavāsa'

The present Kōḍanda-Rāma temple which stands on the west bank of the river and is definitely a structure of the Pāleyagār period has of course nothing to do with the tradition

About two furlongs to the east of Kuntihole there is a hillock which is pointed out as the Kīchakana-gudda, that is the place where

Kichaka's abode

Kīchaka, the brother-in-law of king Virāta, lived. On the summit of the hillock there is a cave shrine enshrining

about seven natural stones of which one is pointed out as representing Mylāra-dēvaru or Mallidēva who is said to have been the family deity of Kīchaka. The village at the foot of the hillock is called Mallidēvanahalli.

At a distance of about a mile and a half to the north of Macheri there is a village called Turuvanahalli 'Turu' means cattle and the

Uttaragōgrahana.

village is said to mark the spot of 'Uttaragōgrahana' where Arjuna is said to have rescued the cows of the city of Virāta.

Yellambalasi

The village of Yellambalasi which is situated at a distance of about seven miles to the north-east of Kadūr appears to have been a

Situation and antiquity. place of great antiquity. In the inscription No. 21, Kadūr Taluk, of 1089 A.D. a temple of Gangēśvara is mentioned.

This temple is no longer in existence.

KĒSAVA TEMPLE.

Among the temples now existing at the place, that of Kēsava is the largest.

It stands to the south-west of the village and faces east.

The three cells.

Though it is now a triple-celled structure enshrining

Kēsava in the main cell, Vēnugōpāla in the south cell and Lakshmīnarasimha in the north cell, it is only the last mentioned cell that appears to be clearly the earliest of the three, having been built of soap-stone and having distinctly different basement cornices and right-angled pilasters on the outer walls. The other cells are built of granite and their outer walls are relieved by flatter right-angled pilasters

The images, however, in all the three cells are very good works of art of the

Images.

Hoysala period, the image of Lakshmīnarasimha being the best of them. The image of Vēnugōpāla in the south cell stands cross-legged under a tamāla-tōrana playing on

the flute in a graceful attitude as at Bellūr and Kuppagadde. The image of Kēsava in the main cell has no prabhāvali while the images in the other two cells have. It would therefore appear that the image is of a slightly later period and may have been installed towards the close of the 13th or at the beginning of the 14th century. On the prabhāvali of the Lakshminarasimha image the ten avatāras of Vishnu are represented.

In the north-western corner of the navaranga, there is a beautiful image of Dakṣiṇāmūrti which is evidently of the Hoysala period. He is seated with the right leg on the ground and the left one folded up and placed on the seat. His four hands are thus disposed: chinmudrā, holding rosary, holding pāsā and holding pustaka.

The pillars of the navaranga are all characterless. There is not even one bell-shaped pillar. All the pillars have square bases and octagonal shafts.

Pillars and doorway

The doorway of the Gōpālakṛishṇa shrine and a prop given in the navaranga to support a cracked beam form a distinct group and appear to belong to some temple of the 10th century. The prop is a pillar of the Nonavinakere type and in all probability belonged, along with the doorway, to the Gangēśvara temple mentioned in the inscription No 21, Kadūr Taluk.

In front of the navaranga there is a 'jagali' on either side. On the right jagali is placed a large mutilated image of Sarasvatī of the Hoysala period. To further front there is an open mantapa of the Pāleyagār period. To further east there is the mahādvāra of the temple. On the cubical mouldings of two of the pillars in the open mantapa appear the relievo figures of two devotees whose names are carved below them thus: 1. Nallapa Hebbāruvana makalu Lakshmana Hebbāruva (Lakshmana Hebbāruva son of Nallapa Hebbāruva); 2. Dēvapa Hebbāruvana makalu Kāmapa Hebbāruva (Kāmapa Hebbāruva, son of Dēvapa Hebbāruva).

At the entrance to the village on the east, there is a very good image of Sarasvatī (Pl X, 3) which is exquisitely carved and is definitely of the Hoysala period.

Hoysala Sarasvatī.

KALLĒSVARA TEMPLE

On the western bund of the tank of the village stands the Kallēśvara temple, the garbhagriha portion of which appears to be very old as indicated by its basement cornices, the middle one of which is round. The linga in the main cell is large and flat-topped. The navaranga of the temple, however, is a recent addition.

Old structure.

RUINED ĪŚVARA TEMPLE

On the northern side of the tank and to the north-east of the village, there was standing another temple dedicated to Kallēśvara and originally consisting of a garbhagriha, a vestibule and a navaranga with its doorway on the south. The outer walls of this temple have all disappeared. The navaranga doorway is very ornamentally carved in a style similar to the doorway of the Īśvara temple at Hiremagalūr. There are vertical bands on the jambs, consisting of the floral and rope mouldings. The pilasters on either side are cylindrical and coiled by a highly floriated creeper. Underneath the jambs on either side is a panel of sculptures. It may be noted however that the rope band on the jambs is absent at Hiremagalūr.

Garji

The village of Garji is situated at a distance of about nine miles to the east of Birūr. It was an ancient agrahāra town which, according to the Inscription No. 22, Kadūr Taluk, dated 1080 A D, was called Hiryan-Garāje. According to the local traditional account there were forty Śrīvaiṣṇava families known as the Hebbāruvas living at the place in olden days. At present, however, there is not even one Śrīvaiṣṇava family.

KALLĒŚVARA TEMPLE

The Kallēśvara temple stands in the north-east quarter of the village. About a hundred yards to the east of the temple is to be found the tank of the village, which may be identified with the 'Hirya-kere' mentioned in the inscription referred to above.

The outside view of the temple is so whitewashed and altered by recent renovation work that we might mistake the building for a modern one.

The interior, however, bespeaks of the antiquity of the structure (Pl IX, 2). The navaranga doorway resembles closely the doorway of the Gangēśvara temple at Nonavinakere in the Tumkūr district. The lintel bears an eaves-shaped cornice with a row of flying geese below. On either side of the jambs are indented pilasters ornamented with beaded hangings on their shafts. On the lintel is the representation of a scroll, the convolutions of which bear figures of dancers, musicians, etc. The middle of the cornice is decorated by a Gaja-Lakshmī group.

Inside the navaranga the four central pillars form one group and are well-carved. The base of each pillar is square and the shaft has an eight-sided moulding at first and then is sixteen-fluted over the cylindrical, the bell and drum mouldings

Pillar sculptures

Between the cylinder and the bell there is a sixteen-sided band. Above the drum, the vase and wheel-shaped mouldings are plain but boldly carved. On some of the faces of the base of each pillar are to be found carved panels of sculptures which remind us of Chōla work (*cp* similar work at Hale-Ālūr)

These sculptures are as follows —

1. South-east pillar.—

East Face — Lakshmī seated under a canopy of conch shells, in padmāsana, holding in her two hands lotuses and attended by female chaurī-bearers. The nimbus behind her head is also skirted by a row of conch shells. The goddess and her attendants have bare breasts.

North Face — Natarājā dancing on Andhakāsura in a vigorous pose amidst a host of attendant figures of drummers, cymbalists and flutists. At the left hand upper corner of the panel a dog is represented. Śiva is four-handed with abhaya, trident, and hooded cobra in three of the hands, and the fourth, that is the front left hand, being in the crosswise attitude and stretched towards his right hip. He wears jatāmakuta and yajñōpavīta.

2. South-west pillar —

East Face — God Bhairava marching to left (Pl XI, 1). He is four-handed: feeding dog, and holding drum, kapāla and staff. To his right is a figure carrying something on his head and to the left, another figure in the attitude of worshipping. From the jatāmakuta of the god flows the river Gangā. The god has phālāksha, and wears yajñōpavīta and sandals.

North Face — Four-handed Śiva (Pl XI, 2) standing in an oval panel the edge of which is ornamented with a scroll. Śiva wears jatāmakuta, phālāksha, rudrāksha garland and yajñōpavīta. The front right hand is in abhaya holding rosary. In the back right hand is held the ankusa and in the back left, the mṛiga. The front left hand is placed palm upwards on the inner margin of the panel. The four corners of the panel have the following figures: in the two corners to the right of the god there are a three-headed deity (Brahma) riding the peacock (above) and a four-handed standing figure (Viṣṇu), in the two corners to the left of the god are a boar (above) and a three-headed standing figure (Brahma) below. At the foot of the panel there is the bowing figure of a bull-headed and human-bodied devotee who may possibly be identified with Nandi. The relief oval panel with the image of Śiva suggests that the representation is of

Lingodbhava-mūrti. The figure of the boar in the left top corner suggests that the image may represent Vishnu who is said to have explored the Pātāla in the form of a boar to find the bottom of the līṅga.

3. North-west pillar —

South Face.—Ardhanārīśvara-mūrti with the right half as male holding sarpa and mṛiga and the left half as female holding rosary. The left front hand is placed on the head of his two-handed consort. The god wears jatā, phālāksha, garland and yajñōpavīta and stands in samabhanga.

East Face—Harihara (Pl. XI 3) with trident and rosary in the right hands and śankha and gadā in the left hands. The god wears phālāksha and yajñōpavīta.

4 North-east pillar —

South Face—A vigorous representation of Gajāsura-mardana-mūrti (Pl. XI, 4). Śiva is eight-handed and is dancing. To his right we may see the head of the elephant demon and to the left the figures of a mother and child. The latter figures may be Pārvatī and Skanda.

East Face—Lakṣmī seated on lotus and attended by chāmara-dhārīnīs.

In front of the open vestibule there are two slender pillars of the Nonavinakere type with cubical, cylindrical, bell, drum, vase and wheel mouldings. On the faces of the base, here again as in the case of the navaranga pillars, are carved relief sculptures as follows —

South pillar.—

East Face—A well-carved elephant

North Face—God Venkatēśa standing with abhaya, chakra, śankha and katihasta. He wears jatāmakuta and yajñōpavīta.

North pillar —

South Face—Śiva seated and eight-handed, wearing rudrāksha and jatāmakuta.

East Face—A very vigorously represented Mahīśāsura-mardīnī.

The central ceiling of the navaranga is divided into nine panels by bands running at right angles. The panels, however, are plain. In the central ankana there are two Nandīs facing the main līṅga. In the south-west corner of the navaranga are placed the following images —

- 1 A Saptamātrikā group attended by Virabhadra on the right and Ganapati on the left. Among the Saptamātrikās, Kaumārī is left out and there are two figures of Vaishnavī.

Images.

- 2 An image of Ganapati holding tusk, prayōga-chakra, natural śankha and apūpa. Though the figure is ugly, it appears to be old.
3. Single-headed and two-handed Kumāra riding a peacock: a rude figure, though old.

To the south of the navaranga is a cell containing an image of Virabhadra, about $4\frac{1}{2}$ ft. high, which appears to be a work of about the 14th century. The sculpture is rudely worked.

Inside the garbhagriha the linga is about $2\frac{1}{2}$ ft high including the pedestal and is flat-topped.

KĒŚAVA TEMPLE

The Kēśava temple at Garṇi stands at a distance of about a hundred yards to the south-west of the Īśvara temple. It appears to be a structure of the 15th century and of little architectural merit. There is no image in the garbhagriha at present. The pillars of the navaranga and the porch are Dravidian in type with the cubical and octagonal mouldings alternating. On the cubical mouldings appear the relievo figures of Bālakrishna, Yōgānarasimha, yālī, monkey, peacock, devotee, etc.

Yagati.

Yagati is the headquarters of a hobli in the Kadūr taluk and is situated at a distance of about 12 miles north-north-east of Kadūr. The

History

place has historical associations mostly with the late Vijayanagar and Pāleyagār periods. A certain Rangappa Naik is said to have been ruling over the place and to have had a concubine called Venkatī, from whose name the place-name is said to have been derived. Whatever be the truth regarding this story, it is certain that the place was called 'Yagati' during the 16th century when Sadāśivarāya was ruling at Vijayanagar. The emperor's inscription is to be found set up in front of the Vīranārāyana temple at the place. The village is surrounded by a fort wall, now ruined, with a moat outside. Near the fort-gate are found the temples of Hanumān and Ganapati. The image in the Hanumān temple is that of Vīrāñjanēya and appears to belong to the Pāleyagār period.

VIRANĀRĀYANA TEMPLE

The temple of Vīranārāyana standing in the village appears to be a structure of about the 14th century. It has plain outer walls and thick

General description.

Dravidian pillars in the navaranga. The image in the main cell is about $4\frac{1}{2}$ ft. high excluding the Garuda pedestal on which it is standing in samabhanga. In the four hands of the image are held śankha, padma, gadā and chakra. The stone prabhāvalī behind the image is ornamented with floral and scroll designs but without the representation of the Daśavatāras of Viṣṇu.

The doorways and ceilings at the temple are all plain. The central ceiling is raised on two sets of corner stones and has a low padma pendant in the middle.

Against the walls of the navaranga are placed the following images —

Images.

1. A beautifully carved Ganēśa image on a mūshaka pedestal.
2. A small image of Yōgānarasimha
3. A small image of Vīrāñjanēya simply placed on a Garuda pedestal which certainly does not belong to it

On the cubical mouldings of the pillars of the navaranga are carved relievo figures of Hanumān, Garuda, yālī and medallions

Mudigere.

SINGĒŚVARA TEMPLE

Mudigere is a small village situated at a distance of about seven miles to the south-south-east of Ajampūr. To the north of the village

History

there is a dilapidated Īśvara temple which, according to the inscription No 83, Tarikere Taluk, is called the Nārasing-
ēśvara temple and was constructed in 1233 A. D. by three gaudas named respectively Rāma-gauda, Sōma-gauda and Bayīcha-gauda

The temple consists of a garbhagriha enshrining a linga on a round pedestal as at Sōmpura, a vestibule, a navaranga with a cell on the

General description.

north containing an image of Harihara and a porch on the east. The outer walls are raised on a basement consisting of four cornices of which the second from the bottom has a row of dentil mouldings. The walls are plain and built of slabs placed on edges. The eaves above the garbhagriha are a little sloping. The brick and mortar tower appears to belong to the 17th century, to which period may also be assigned the porch of the temple with its two Dravidian type pillars

The navaranga doorway is supported by Śaiva dvārapālas above whom the jambs consist of vertical bands ornamented with scroll and

Navaranga.

creeper, pilaster and scroll and medallion designs. The architrave has a relievo representation of Gaja-Lakshmī, while the lintel stone is shaped like a gracefully disposed and highly indented eaves-shaped cornice the front face of which is carved with minutely worked beaded hangings. The top of the cornice has at the indentations a series of dentil mouldings projecting upwards.

Inside the navaranga the four central pillars are typically Hoysala in character being lathe-turned and carved of soap-stone. Each of the pillars has a square base

and the usual disc, bell, vase, drum and wheel mouldings on the shaft. The ceilings are all a little deep with low pendant lotuses in the centre. The central ceiling is raised on two sets of corner stones with a low padma pendant in the middle.

On the jambs of the vestibule doorway appear scroll and medallion ornamentation.

Vestibule.

On either side of the jambs are pilasters with cubical and eight-sided mouldings. On the cubical mouldings appear figures of damsels in the attitude of either dancing or being at toilet.

Inside the vestibule there is a couchant Nandi. The ceiling of the vestibule is raised on two sets of corner stones with a padma in the hexagonal middle of a Śrīchakra.

In the navaranga is placed on a scorpion pedestal a well-worked Bhairava image standing in tribhanga under a floriated prabhāvalī. The

Bhairava in navaranga. god is four-handed and holding broken (possibly sword), trident, damaru and severed human head. The dripping blood from the severed neck is being licked by a dog. On either side of the god are male and female goblins dancing and full of movement. The god wears jaṭā and is shaded by a cobra. He is naked but well ornamented. He wears yajñōpavīta. Since the image is mutilated, it is not being worshipped.

In the cell to the north of the navaranga is enshrined an exquisitely carved image of Harihara. He stands in samabhaṅga holding in

Harihara in north cell his four hands the following attributes: broken, trident, chakra and śankha. He is supported on the right by Pārvatī and on the left by Lakshmī. On the prabhāvalī behind the god, there is the representation of the eleven Rudras on the right and of the Daśāvatāras of Viṣṇu on the left. The pedestal bears the figure of Nandi on the right and that of Garuda on the left. Including the pedestal, the image is about four feet high.

LAKSHMĪ-NĀRĀYANA TEMPLE.

At a distance of about a hundred yards to the south-west of the Narasingēśvara temple stands the temple of Lakshmī-Nārāyana which

General description.

appears to be a structure of about the 14th or 15th century. It consists of a garbhagriha, a sukhanāsi and a navaranga and is constructed on a high platform. Since a large neem tree has grown just in the middle of the navaranga, all the ceiling slabs have been pulled down and the wall slabs have gone out of plumb beyond repair.

Inside the garbhagriha is enshrined a well-carved image of Lakshmī-Nārāyana

Main image.

in which we can see the imitation of Hoysala sculptures on the one hand and the archaic smile of about the 15th century on the other. The image of the goddess on the lap of the god is well-chiselled.

RĀMĒŚVARA TEMPLE

At a distance of about a hundred and fifty yards to the north-west of the Nara-singēśvara temple we come across the site of the old Rāmē-svara temple the linga of which was consecrated in 1173

History.

A.D. by Belagauda, the Mahāprabhu of the place, ruling under the Ganga chief Kongulivarma Narasimha during the reign of the Chālukya king Trailōkyamalla Vikramādityadēva. (E C, Kadur, Tarikere Taluk, 85).

The original temple has completely disappeared excepting only for the old Rāmēśvara linga for whom, at present, a mono-cell of size stones has been built. The linga is about 2½ feet high and is round-topped.

Old linga.

To the north-east of the temple, in the open, stands on a Garuda pedestal an image of god Viṣṇu as Venkatēśa (Pl X, 4), holding in

Venkatesa.

his four hands gadā (with butter ?), playōgachakra, natural śankha and katihasta. The image is carved of granite and stands in samabhanga wearing kīrtamakuta, makarakundalas and yajñōpavīta. In its style of workmanship, it appears to belong to about the 11th century A.D. and has thus no bearing with the Rāmēśvara temple.

Āsandī

Āsandī is a village in the Kadūr Taluk, situated at a distance of about five miles to the east of Ajampura. There are several old inscrip-

Situation and importance. tions in the village which go to show that the place was one of considerable importance in ancient times and was

the headquarters of a nād ruled by the Gangas and Hoysalas. From the inscription Kadūr 154 of 1206 A.D., it is learnt that there were at least thirteen Śiva temples at the place formerly. At present, however, there are only three of them existing more or less intact.

GANGĒŚVARA AND BRAHMĒŚVARA TEMPLES

These two temples form a large single homogeneous structure with two shrines side by side and a long common open mantapa in front with

General description. two porches on the east, one for each shrine (Pl. IX, 3).

The temples are situated immediately to the south of the now dried up old large tank of the village. They were constructed in 1191 A.D. by the local Ganga chief (E. C. Kadūr Taluk, 157).

The outer walls of both the shrines are constructed in the same style on an indented square plan. The basement of each shrine consists of four cornices of which the last from the bottom has a row of dentil cuttings. The outer walls are relieved

Outer walls.

by right-angled pilasters at the indentations. Between these pilasters there are turret-bearing single and double right-angled columns on the outer walls of the south cell and turret-bearing double columns only on the outer walls of the north cell. The double columns form niches with unworked panels between them, evidently meant for carving wall images. The turrets are mostly Dravidian in type, those borne by single columns standing under highly fluted *śubhalalāṭas*. The eaves are straight-sided with dentil mouldings above projecting upwards. The original towers, if indeed there were any, have now disappeared.

The common open mantapa whose inner view presents a long three-aisled hall

Open mantapa

(Pl. IX, 4), running north to south is entered by two approaches, one on the east and the other on the south.

On either side of each approach are projecting stone platforms meant probably for the supporting elephants. The outer edge of the mantapa has stone benches all round excepting only on the north side and is skirted by a stone railing whose outer face is carved with figures of turrets, rearing lions, double bell-shaped columns, rhomboidal medallions, etc.

The pillars of the mantapa are all of the usual bell-shaped and lathe-turned variety. Some of the ceilings, particularly the larger ones

Pillars and ceilings.

in front of the shrines, are carved with pleasing designs and figure sculptures representing the *Ashta-Dīk-pālas*, mythological episodes like the *Rāmāyana*, etc. The centres of the ceilings bear medallions inset in gracefully worked squares and also the figures of *Virabhadra* and *Tāṇḍavēśvara*. The smaller ceilings which are all deep like the larger ones bear low padma pendants inset in circular lotuses, *śrīchakras*, octagons, stars, etc.

Each vestibule doorway has its jambs carved with vertical bands of minute floral, scroll, medallion and indented pilaster ornamentation. The

Vestibules.

lintel stones have eaves-shaped cornices bearing turrets and medallions. The ceilings of the vestibules are raised each on two sets of corner stones with a multi-petalled padma pendant in the centre.

The doorways of the cells are similar to the vestibule doorways in their workmanship. The north cell is empty. In the south cell

Cells.

there is a *linga* on a round pedestal.

VIRABHADRA TEMPLE.

From the inscription Kadūr 149 standing in front of the temple it would appear that this temple was constructed in 1205 A.D. by one

History.

Haraha Sāhanī. Therein he is said to have set up the Trimūrti god *Ballēśvara*. There are three cells in the temple and there is no *linga* in any of them. The eastern and western cells have the images of *Virabhadra*, while in the north cell there is a set of metallic images. It

is reported that the main linga of the temple which was originally enshrined in the western cell was lost at some period and that the present main image of Vīrabhadra after whom the temple has derived its name was brought from some other temple at the place and installed here

Architecturally the structure appears to have been built in two periods which, however, do not appear to be far removed from each other. The eaves and outer walls of the western cell form a distinct group.

The outer walls of the western cell as also those of the other compartments are raised on a basement consisting of four indented cornices of which the third from the bottom is disc-like. The walls are relieved by right-angled pilasters, those of the western cell being better worked and more ornamented than those on the outer walls of the other compartments. It is only on the outer walls of the western cell that we find small wall images standing under kalasa-bearing niches. Among these wall images we may mention the following: Lady chāmaradhārīnī, Janārdana, Kēśava and lady attendants, Sadāsiva and lady attendants, Brahma, and again lady attendants.

The eaves of the western cell are straight-sided and relieved at intervals by upward dental mouldings. The eaves of the other compartments are a little sloping. The brick and mortar parapet above the structure is of a late period.

The entrance to the temple is through a porch on the south. On either side of the porch are two beautifully carved railings which appear definitely to have belonged to some earlier temple at the place. The life and movement depicted in the sculptures carved on the inner faces of these railings suggest that the railings hail from c. 900 A.D. and the features are akin to those of the sculptures at Bādāmi and Ellora.

On the inner face of the eastern railing is represented, in bold relief, a Natarāja group (Pl. XII, 2). The god has modest ornamentation on the body and wears jatāmakuta and yajñōpavīta. He dances vigorously in the air, while below him and to his left are the attendant figures consisting of a drummer playing on a pot-drum, a piper playing on an instrument which looks very much like a nāgasvaram (the occurrence of such an instrument so early is interesting), a lady cymbalist with her upper body bare, and a pot-bellied Yaksha holding a cobra. Śiva is four-handed with chinmudrā, trident, crossed arm and kapāla. The drapery and girdle are gracefully worked. The edge of the railing to the left of the group is carved with the figure of an open mouthed and trunked makara in the attitude of swooping upon a yālī. On the head of the makara and holding its coiled trunk there is seated a two-handed figure and further up there is an obscene group.

On the inner face of the western railing is depicted the Trivikramāvatāra of Vishnu (Pl. XII, 3). To the right, king Bali is making the gift by pouring the dhārā water on the hands of Vāmana who is depicted here as a Brahmachārī with kaupīna, yajñōpavīta, and śikha. He is standing under an umbrella. To the left of this group is represented the Trivikrama form of Vishnu. He is four-handed with lump(?), prayōgachakra, śankha, and stretched arm. Parallel to the stretched arm the left leg of the god is also stretched upwards towards the Brahmālōka on the one hand and also towards the gigantic head of king Bali on the other. Underneath the stretched leg, Garuda is shown in the attitude of forcibly bringing a demon as captive. To the extreme right of the railing is represented a swooping makara in the attitude of having swallowed a yālī. On the trunk of the makara is seated a two-handed figure. At the top of the railing are represented three flying figures, two male and one female, as entering the open mouth of a gigantic lion.

Trivikrama

Porch.

The porch is edged by stone benches having railings. The two front pillars are bell-shaped. The ceiling is delicately carved with minute ornamental figure sculptures of the Ashta-dīkpālas and marching warriors, dancing groups, etc. On a square medallion in the centre is carved Natarāja.

Navaranga.

The four central pillars of the navaranga are bell-shaped and are skilfully carved with pleasing mouldings and beaded hangings as in the pillars of the Tripurāntakēśvara temple at Belgāmi. The central ceiling is more elaborately carved than the ceiling of the porch.

Western cell

The doorway of the western cell is a good piece with nicely worked vertical bands of floral, scroll and other ornamentation on the jambs and with a Gajalakshmi group on the lintel. The ceiling of the garbhagriha is simple in design but pleasing in its detail. It has the representation of the corn of the lotus in the centre.

The image of Virabhadra which is about 3½ feet high stands under a kīrtimukha holding sword and shield in the two hands. The other image of Virabhadra in the eastern cell is smaller in size and inferior in workmanship.

Main image.

CHANDIKĒŚVARA TEMPLE

This temple stands near the village entrance and consists actually of two linga shrines with a common mantapa in front which, at present, is partitioned into two by the construction of a rubble wall in the middle. The linga in the south cell is called Chandikēśvara by the villagers. The outer walls are plain excepting only for the right-angled pilasters relieving them at intervals. The pillars are, as usual, of

the bell-shaped and lathe-turned variety. There are no figure sculptures in the temple

Nandi.

MALLĒŚVARA TEMPLE.

This village is small and insignificant and situated at a distance of about 5½ miles to the south of Tarikere. There are three old inscriptions at the place referring to two Śiva temples built during the 13th century. One of them is the Mallēśvara temple which stands to the north-east of the village.

Situation and history The temple is a low roofed building of no architectural merit. The outer walls are of mud and the doorways, pillars and ceilings are of pot-stone. The doorways are simple in design, though Hoysala in character. The pillars are Dravidian in style with cubical, eight-sided and sixteen-fluted mouldings. The ceilings consist of plain slabs. The linga inside the garbhagriha is low, being about a foot in height including the pedestal.

RUINED TEMPLE

To the north of the village near a peepul tree there stood another temple of Śiva. Since it became completely ruined, the villagers have constructed another building with mud walls and country tiles. There are only the old linga and two inscriptions belonging to the ancient days.

Shingapura.

YŌGĀ-NARASIMHA TEMPLE

In the ' bechirak ' village of Shingāpura which lies overgrown with jungle at a distance of about two miles to the north-west of Ranganahalli, a railway station on the Tarikere-Narasimharājapura line, there stands the dilapidated Yōgānarasimha temple which appears to belong to the 14th century A.D.

Situation and history The outer walls of the temple which are built of soap-stone slabs are plain except for the right-angled pilasters relieving them here and there. They are raised on a basement consisting of three plain cornices the last of which from the bottom has been ornamented with a row of dentil cuttings. On the outer walls of the garbhagriha, there are not only the right-angled pilasters but also medallions and a few figure sculptures between the pilasters. The eaves are slightly sloping and

plain. The parapet above is also plain and about a foot in height. The tower which is of stone rises in the form of a bulbose dome over a square pyramidal tier.

The front of the temple has completely collapsed. In addition to the square garbhagriha, sukhanāsi and navaranga there appear to have been originally a wide porch and an open mantapa in front as also a mahādvāra with a mantapa to the south-east. The mahādvāra and the mantapa are now in ruins. The open mantapa had a flight of steps on the east which was supported by elephants on either side.

Temple front.

Only the right jamb of the navaranga doorway is existing now. On it are carved the sculptures of a Vaiṣṇava dvārapāla and an erect

Navaranga

seven-hooded cobra

The four central pillars of the navaranga are Dravidian in type. Each of them has two cubical mouldings, one on either side of a sixteen-fluted shaft having an octagonal band in the middle. The central ceiling of the navaranga is divided into nine panels with a padma in each panel.

Against the south-west wall of the navaranga is placed on a pedestal an Ugra-Narasimha image which is carved under a well-worked simhalalāta. The image may have originally been existing on the east face of the projection of the tower over the vestibule.

Ugra-Narasimha.

Inside the garbhagriha is seated on a Garuda pedestal an image of Yōgānara-simha with crossed legs secured by a yōgā-patta about the knees. The image shows good workmanship.

Main image

Sompura

PRASANNA SŌMĒŚVARA TEMPLE.

The Prasanna Sōmēśvara temple at Sōmpura has been described in the Annual Report of the Department for 1926. The inscriptions which refer to the temple are of the 13th century and they record only grants to the institution. There is no indication therein as to when exactly the temple was built or by whom it was constructed.

Date of temple

Architecturally, however, the temple appears to have been built in two stages.

The two stages.

The earlier stage of the building appears to comprise of the garbhagriha, sukhanāsi and navaranga with possibly a porch in front. The later stage appears to be represented by the mukhamantapa only with its ornamental Hoysala-Dravidian pillars. The mukhamantapa appears to have been constructed during the 14th century. The main temple which has an ornamental frieze of rhomboidal flowers in the middle of

its outer walls, suggests affinity with the late Chālukya temples and may therefore be assigned to about the 12th century A.D.

The garbhagriha and navaranga are square in plan and have flattened sides.

Navaranga pillars

The pillars of the navaranga are of the bell-shaped and lathe-turned variety. The pillars of the porches on the east and south are also bell-shaped, but on their disc, bell and vase mouldings appear the scroll, the bead, the chain and the medallion ornamentation with beaded and garland hangings on the bell

Each of the pillars of the mukhamantapa has two cubical mouldings between which the shaft is sixteen-sided and secured by three octagonal bands ornamented with floral and other designs. On the cubical mouldings appear low relieves of scroll designs and of peacocks

Pillars of mukhamantapa.

The parapet of the temple has several minarets and is provided with conduits of the plantain bud shape. On the tower are found several small arches which indicate Moslem influence. Thus the parapet and the tower, though of stone, cannot have been constructed earlier than the 15th or 16th century.

Parapet and tower

During the course of repairs to the temple several metallic objects were discovered in the double roof of the temple. They were examined and a photograph of them was taken. Among them there are ornamental lamp-stands and some vessels of about the 17th century. Some of the objects bear inscriptions in Kannada and Nandināgarī

Metallic objects.

Chennagiri.

THE BĀLABASAVAS.

In a village called Mantragatta, at a distance of about 2½ miles north-west of Chennagiri, there is a sect called the Bālabasavas among the Adī-Karnātakas, whose profession it is to wander from village to village singing, in their way, the lyrics of early bards. Though ostensibly they profess not to collect alms, verily they are accompanied by one or two of their kinsmen who invariably collect them while the Bālabasavas appear to move about unmindful.

The sect

Dedication

From their very birth they are dedicated to the Lingadharmā, that is the worship of Lord Śiva. They are the disciples of Gōṇibasavēśvara of Karlaḥaḷī in the Dhārwar district. Clad in a conventional dress which will be presently described, the Bālabasavas, when on tour, begin by invoking Śiva, Rudra, the several Basavas,

the Siddhas, etc., in long notes to the accompaniment of the nāga-tambūra they carry. The tambūra has four wires which are all tuned to the same note and the wires are beaten with the right middle finger as the lyrics are sung. After the invocation, the Vīraśaiva tatvas are sung.

The special garb of a Bālabasava would generally be in the following manner:

Garb.

pyjamas, such as the Muhammadans wear, red or kāvi long coat; conical cap of leather with embossed figures of the linga, Sun, Crescent and Nandi; linga enshrined in a leather bag, rudrāksha necklaces, brass bracelets, armlet of peacock feather on the right arm; jingles on both the arms, rings, etc. On the right fore-finger two rings are worn one of them has the figure of Nandi on its boss and the other has the linga. The ear pendants consist of rudrāksha drops attached to a silver sheet shaped like the hood of a cobra. Two brass rattles are worn on the left thumb to measure time while singing. A staff is held in the left hand, while the tambūra is played with the right. Over the long coat, variously coloured long flowing garments are also worn, two red cloaks are worn, one in the upavīta mode and the other in the prāchīnāvīta mode. Cotton bags are suspended at the left wristlet. The forehead, nose, eyelashes and temples are all daubed with the sacred ash, while on the eyebrows and in the middle of the forehead red sandal paste is smeared.

PART IV—NUMISMATICS.

During the year under report the Śātavāhana and other coins discovered at the Chandravalli excavations were studied and a draft catalogue thereof was prepared. The latter is being revised and it is hoped to publish it in a subsequent report.

Among the several coins received from private parties for examination and return may be mentioned a set received from Mr M Bharat Kini, B A, of Tellichery. The set consisted of sixty coins of miscellaneous description as follows—

Among the coins, two are of silver and the rest of copper. Of the two silver coins, the larger one with the mosque of Madina on its obverse is foreign. The smaller coin is of Hyderabad. The copper coins belong to the well-known types of the 18th and 19th centuries

1	Mysore Coins 12 (Hyder 4, Tipu 5, Krishnarāja Wadiyar III 3)		
2	Portuguese coins—5		
3	East India Company—17		
	Obverse . Shield; reverse . Scales of justice (1791)	....	1
	Obverse: Do reverse Do (thick specimens of 1804)	.	2
	Obverse . Do reverse Do (thick and small of 1813)		1
	Shield on one side and the date 1729 on the other	...	1
	Do with legend on the reverse	....	1
	Indistinct obverse and the date 1759 on reverse	....	1
	Bombay pice ..		4
	Illegible .		4
	Other specimens		2
4.	French coins—5		
	Cock type	....	1
	Legend .		1
	<i>Fleur-de-lis</i> and dates 1752 and 1787	...	3
5.	George IV—(1830)—1		
6.	Queen Victoria—5 Of these, one is of Ceylon, another is a brass coin made in Germany and the rest are well-known types of India		
7	Dutch coins bearing the dates 1746 and 1790	....	2

8	Miscellaneous coins ...	..	..	11
	Sarawak ....	..	....	1
	Gwalior .	..	....	1
	Cutch ...	.	...	2
	Indore .	.	....	1
	Others	.	...	6

Twenty coins were acquired for the Office Museum during the year of which thirteen were purchased from the Director of Archæology, Gwalior State, Gwalior, and seven were presented by the Central Museum, Nāgpur, through the General Secretary to the Government of Mysore. A statement of these coins is subjoined below.—

Coins from Gwalior.

(6 copper, 2 silver and 5 billon)

No	Metal	Details	Remarks
PUNCH-MARKED COIN			
1	Copper	<i>Obverse</i> Solar symbol, etc. <i>Reverse</i> Symbols, not clear.	cp. C.B.M. pl. XLI
NAGA COINS			
2	Do	BHAVA NAGA— <i>Obverse</i> Bull walking to left <i>Reverse</i> Legend, not clear	
3	Do	<i>Obverse</i> Bull walking to right <i>Reverse</i> . Trident and legend (not clear)	cp. C.M.I. pl. II, 17
4	Do	DEVA NAGA— <i>Obverse</i> . Wheel with spokes <i>Reverse</i> . Legend (only partial)	
5	Do	GANENDRA NAGA— <i>Obverse</i> . Bull walking to right <i>Reverse</i> Legend (indistinct)	Do 22
6	Do	<i>Obverse</i> Bull walking to left <i>Reverse</i> Legend	Do 19 to 21
INDO-SASSANIAN .			
7	Silver	GADHIYA—(c 9th century A.D.) <i>Obverse</i> . . and dots <i>Reverse</i> Altar with attendants	cp. I.M.C., Vol. I, Pl. XXV

<i>No</i>	<i>Metal</i>	<i>Details</i>	<i>Remarks</i>
8	Silver	MIHIRABHOJA OF KANAUJ—(c. 9th century) <i>Obverse</i> Boar standing to right <i>Reverse</i> Legend	
		SULTANS OF DELHI.	cp I.M.C. vol. I pl.
9	Billon	ALAUDIN MOHAMED SHAH KHILJI II—A.H. 702	No 220
10	Do	Do A.H. 715	Do No. 221
11	Do	MUBARAK SHAH KHILJI—A.H. 716	Do No 225
12	Do	GHIYASUDDIN TUGHLAQ I—A.H. 721	Do No. 283
		SULTANS OF GUJERAT	
13	Do	MUZAFFAR SHAH II—A.H. 929	

Coins from Nagpur.

(Seven potin coins.)

<i>No.</i>	<i>Details.</i>
	ŚRI SATAKARNI III (Gautamiputra).
1.	<i>Obverse</i> —Elephant with trunk upraised to right Legend in prākṛit 'Rāña Siri Sātakanīsa' <i>Reverse</i> .—Ujjain Symbol.
	PULUMAVI II (Vāsishthīputra).
2.	<i>Obverse</i> —As in the above, with legend reading . Rāna Siri Pulumāvisa <i>Reverse</i> .—Ujjain Symbol.
	ŚATAKARNI.
3.	<i>Obverse</i> —As in the above, with legend reading Sātakanīsa. <i>Reverse</i> —Ujjain Symbol
	ŚIVA ŚRI PULUMAVI III
4.	<i>Obverse</i> .—As in the above, with legend reading Rāna Śiva Siri Pulumāvisa <i>Reverse</i> .—Ujjain Symbol
	ŚRI SKANDA ŚATAKARNI
5.	<i>Obverse</i> —As in the above, with legend reading . Śrī Khada Satakani <i>Reverse</i> —Ujjain Symbol

No.

Details

SRI YAJNA SATAKARNI

6. *Obverse* :—As in the above, with legend reading : Rāna Siri Yāña Sātakaṇisa.
Reverse :—Ujjain Symbol.

SRI KUMBHA SATAKARNI.

7. *Obverse* :—As in the above, with legend reading : Siri Kumbha Satakaṇi.
Reverse :—Ujjain Symbol.
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PART V—MANUSCRIPTS.

THE DYNASTY OF KALALE

(Pl XIII, 1).

(An account of the Chiefs who were the Dalvoys at the Mysore Royal Court.)

INTRODUCTORY

This is a paper manuscript obtained for study and review from Mr K Rangaswamy Iyengar of Kalale (Najañgud Taluk, Mysore District).

The manuscript

It contains 29 leaves of foolscap quarto size, stitched and cloth-bound. The frontispiece (Pl XIII, 2) contains a free-hand drawing in ink representing the Mysore King Krishnarāja Odeyar II as seated on throne attended by a chāmara-bearer to right, with Dalvoy Dēvarājayya and Karāchuri Nañjarājayya seated on the ground in front. The plate bears the title: ‘*Karnāṭaka Samsthānadallī kīrti padadantha punya-śarīragalu*’ (the gifted personages that attained fame in the Karnāṭaka country). Below the figures of the King, the Dalvoy and his brother, are written their names in Kannada. All the figures wear *pagadis* on head, while the Dalvoy and his brother are represented as wearing long coats and necklaces in addition to sword-bearing girdles. The Dalvoy and the Rāja both hold flowers in their right hands. The manuscript proper begins from the third leaf from where the written leaves are all numbered in the margin and are written on both the sides. Each side has about 15 lines of Kannada prose on the average. The writing is generally easy to read in spite of there being some times over-writings, deletions and erasures of lines and words, not to speak of the inter-lineal and marginal additions and later insertions from a different hand here and there.

The paper used is hand made and the sheets have water marks consisting of lines, designs and legends. The lines are clear, but the designs are not always quite clear, being mostly at the back of the bound manuscript. The designs consist of flower,

The paper

animal or ornamental figures with or without legend as follows —

- 1 Creepers disposed like a shield and arranged in pairs symmetrically on either side of a panel in the midst of which appears the figure of what looks like a soaring bird. Below and above there are two star-shaped ornaments while at the top is an open flower. Underneath the design occurs the legend ‘N O T A R O’
2. A prancing humpless short-horned bull below which occurs the legend ‘F B’

3 An ornamental two-footed cucumber-shaped casket or vase with a spear-like short knob at the top. In the middle of the design appears the legend 'G' O F

4 A ridden reined charger with a warrior seated on it in the attitude of charging with his lance like Alexander No legend

5 A prancing stag No legend

Some of the sheets bear the one or the other of the following legends, but without any design COSTA, ^{A G}C One of the leaves has the numeral figure '4' in a corner

The quality of the paper is akin to that of the paper used in the case of the manuscript of Peixoto,* though the water marks appearing there are different. Since, on the one hand, the account of the present Kalale manuscript stops short with the accession of Krishnarāja Wadiyar III in 1799 A D, and on the other, the language of the manuscript does not show any traces of being influenced by the English language, it appears very probable that the manuscript was produced in 1799 A D or shortly after It may however be noted that the author has not named himself.

But certain factors contribute to suggest that the manuscript is merely a draft meant perhaps to be copied some time later after making the necessary corrections, etc. The corrections, in some cases, have been made by the author himself by over-writing on the lines and words, particularly when dates have been mentioned for the closing of reigns There are also a few interlineal additions here and there In two or three places some blank space seems to have been deliberately left out in the first instance and later filled in, though not completely, by insertion, in a different hand, of Sanskrit verses with explanation in Kannada prose eulogising some of the notable Dalvoys In one case there is a guiding note† for the copyist or the reader to the effect that the matter written a little further on has to be read along with some other matter as indicated Further in a third hand and more recent ink there are some marginal notes Such corrections and additions could not naturally be avoided inasmuch as the manuscript purposed to cover a pretty long period of two hundred years Though the facts stated conformed mostly to the family tradition, the dates and, in some cases, the names had perhaps to be verified with reference to the other sources And it may be remarked here that it is only these corrected dates in most of the cases that tally with the dates mentioned in the Annals of the Mysore Royal

* For description see M A R, 1937, pp 82-3

† P 16 of the MSS

Family and elsewhere. In a few cases, indeed, differences can be noted ; but these will be dealt with in the comparative footnotes at pertinent places under the text of the manuscript

With regard to the contents, the purpose of the author has been mainly, as suggested by the title, to trace the genealogy and achievements of the Kalale Chiefs from the time they became the Dalvoys at the Mysore Royal Court. The assignment of

Contents the wars according to the reigns is generally correct in the manuscript. Some of the wars mentioned by the manuscript but not supported by the Annals, are corroborated by Wilks and others on other grounds. For details see the footnotes under the text. But the manuscript presumes that the Kalale family took part in all the military campaigns of the Mysore kings, so that in a few cases, particularly those pertaining to earlier periods, wars which could not have been fought by the Dalvoys have been fathered on them. Thus though we know as a matter of fact that the first Dalvoy was appointed in 1616 by Rāja Odeyar, he has been stated to have won for his king even the wars that were waged, according to the Annals of the Mysore Royal Family, a decade earlier

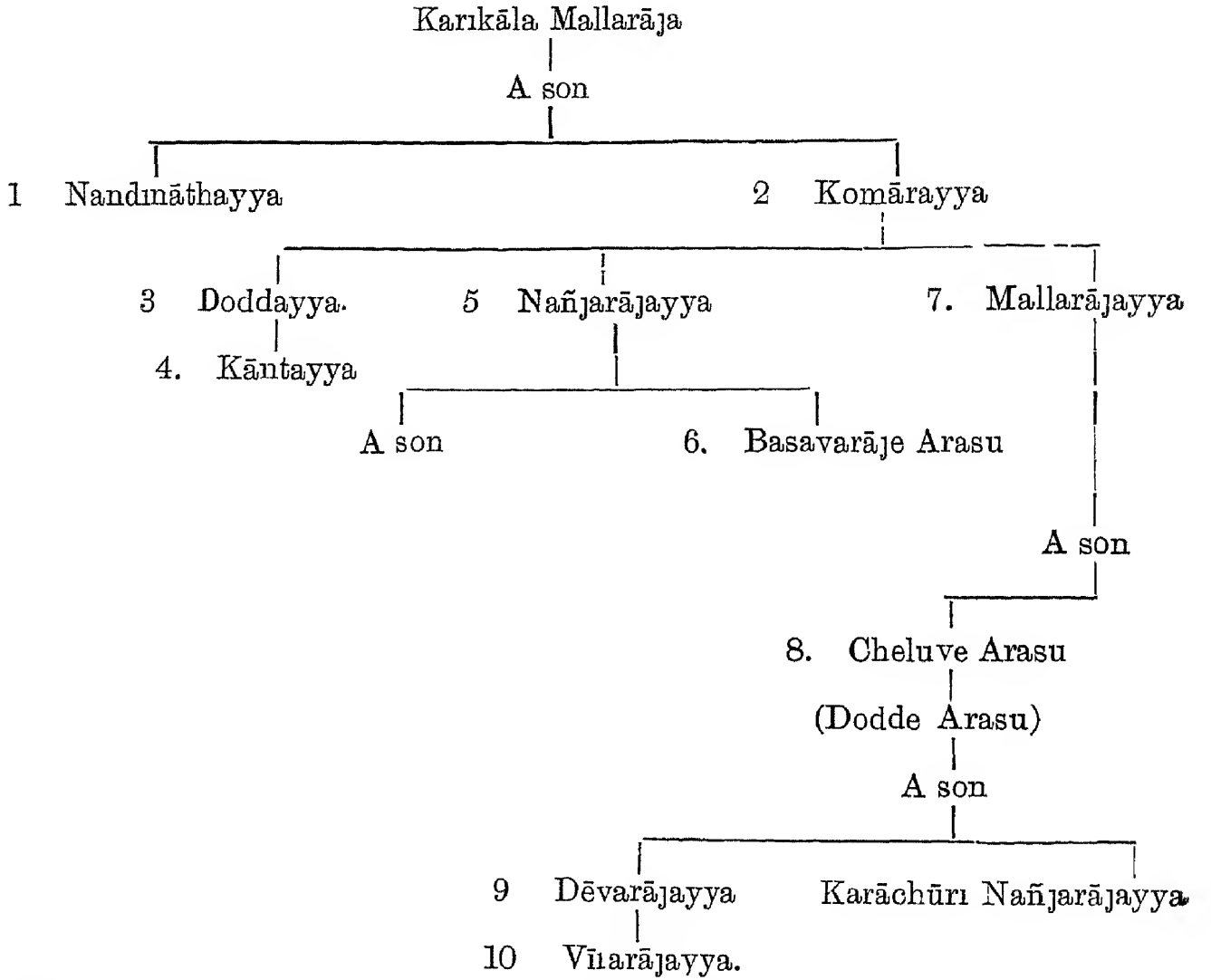
Another statement made in the manuscript is that there was an agreement between Rāja Odeyar of Mysore and Karikāla Mallarāja Odeyar of Kalale about the hereditary Dalvoyship of the Kalale family. But the accounts of the Annals in this respect differ and the fact of there having been any agreement as alleged by the manuscript is not supported by any evidence earlier than 1758 A D. The Chikadēvarāja Vamśāvali written about 60 years earlier is quite silent about it. It is however true that from the time of Komārayya (c. 1638) more and more members of the Kalale family held the office. When Karāchūri Nañjarājayya of Kalale and his elder brother Dalvoy Dēvarājayya were most influential with the reigning king Krishnaraja II who was the son-in-law of Karāchūri Nañjarājayya, the office was considered as hereditary and a 'bhāshā-patra' to that effect was recorded (see Nanjangud 267 and 268). It is, perhaps, this evidence that has prompted Rice and Wilks to believe in the traditional account. Another manuscript named the Mysore-Doregala-Pārampare Kaiḥiyat of c. 1799 (M A R. 1936, pages 54-58) also mentions the agreement. But the foot-notes given further on under the different Dalvoys witness to the contrary. The Dalvoyship was first conferred by Rāja Odeyar upon Karikāla Mallarāja of Kalale who was his sister's son. But the latter is said in the Annals to have become indifferent and to have returned the signet of the office with his grandson Nandināthayya who was a mere boy. Thereupon the king, becoming dissatisfied at the conduct of his nephew, appointed Bettada Arasu in the place. Nandināthayya is not at all mentioned in the Annals as having held the post at any time, while the present manuscript states that he held

it during at least three generations of Mysore rulers from the time of Rāja Odeyar. During the reign of Kanthīrava Narasārāja Odeyar as many as eight Dalvoys are mentioned in the Annals, while the Kalale manuscript mentions only Komārayya. Further the name of Vikramarāja who is well-known to have been the Dalvoy at the Mysore Court under Rāja Odeyar II does not at all occur in the manuscript, while an inscription at Nanjangud (Nj. 9) mentions him as the Dalvoy. Dalvoy Komārayya is said in the Annals (p. 95) to have been the last of a series of six Dalvoys who served during the reign of Dodda-Dēva-Rāja Odeyar. In the Annals (p 156) a list of three people of the Kallahalli family who served as Dalvoys during the reign of Kanthīrava II is furnished, while in the manuscript these three people have been mistaken for members of the Kalale family (see note 43). The name of Dalvoy Vīrarāja, father of Dēvarāja and Karāchūri Nañjarāja is omitted in the list of the Dalvoys furnished by the manuscript. But according to the Annals, he is known to have held the post

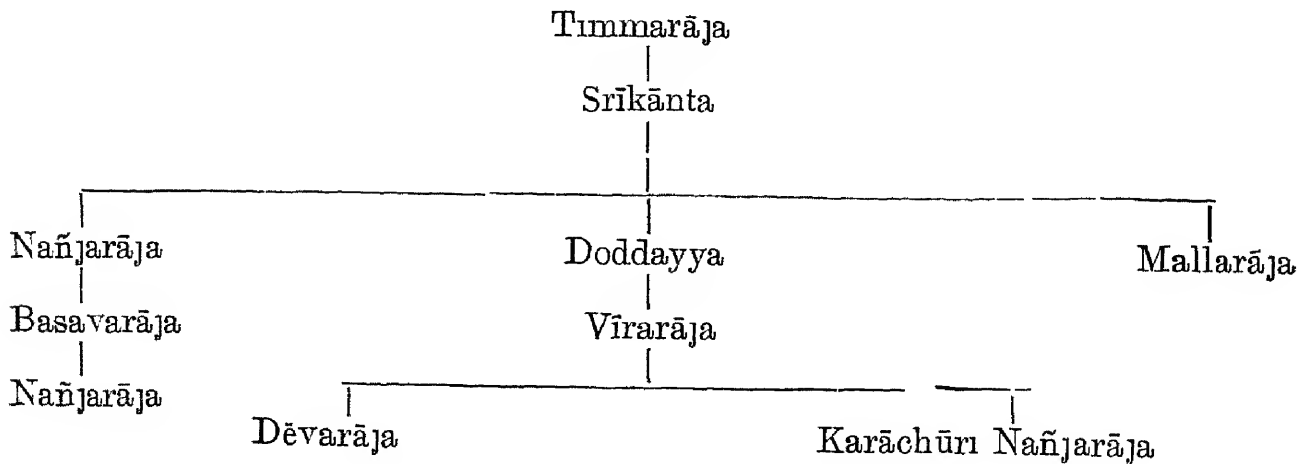
As regards the mention of the several reigns of the Mysore kings, the manuscript generally supports the details given in the Annals and other books, while the name of Rāja Odeyar II is mentioned as Chāmarāja Odeyar II. The reign of Dēvarāja Odeyar (II) uncle of Chikadēvarāja Odeyar, which has been omitted in the Annals and the books of Rice, Wilks, etc., is also omitted in the manuscript. The dates mentioned for the several reigns and sometimes corrected by overwriting are in general agreement with the dates given in the Annals and other books. The few differences, here and there, are noted in the footnotes under the text, as for instance, the discrepancy with regard to the date 1771 given for the death of Chāmarāja Odeyar, successor of Nañjarāja Odeyar (son of Kṛishnarāja Odeyar II)

The genealogy of the Kalale chiefs from the time of Karikāla Mallarāja Odeyar, is as follows according to the manuscript —

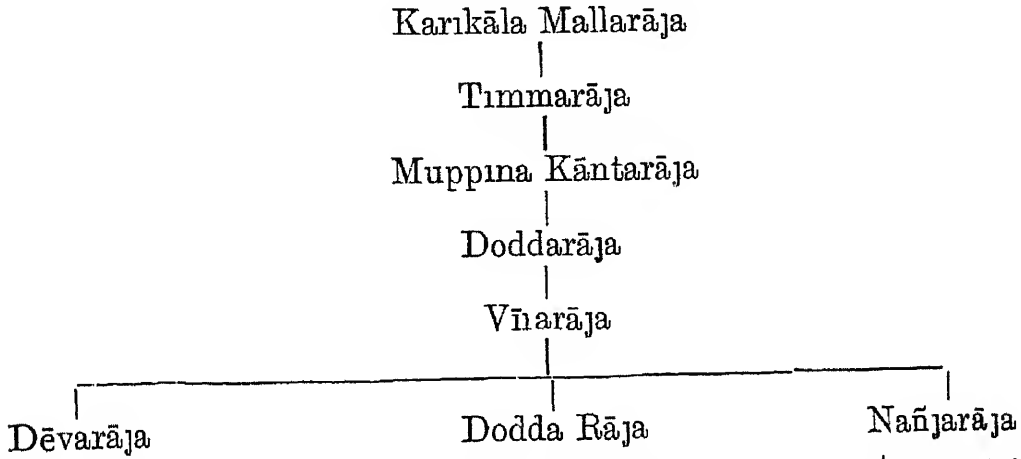
**Genealogy of the
Kalale chiefs**



With this genealogy we may compare the one furnished by the inscriptions Yedatore 58, dated in 1741, and T-Narasipuri 36, dated in 1748



It may be noticed that Virarāja, father of Dalvoy Dēvarāja, and son of Dodde Arasu or Doddayya is not named in the manuscript. Dodde-Arasu or Doddayya is wrongly mentioned in the manuscript as the son of Cheluve Arasu (No 8), while the inscriptions mention Śrikānta as his father. The Nañjarāja Yāsōbhūshana (Gaekwad Oriental Series, No XLVII, vi) which is a champu work of the time of Karāchūri Nañjarāja gives the following genealogy and supports the evidence of the inscriptions —



Referring now to the genealogy of the manuscript, we can at once see the mistake committed therein by looking at the names of the ancestors of Dalvoy Dēvarāja (No 9). His father (*i.e.*, Virarāja—not named) was a son of Dodde Arasu, who is not mentioned as a Dalvoy. The latter's father is said to be Cheluve Arasu which is of course a mistake in view of the evidence of the inscriptions, as said above, and the evidence of the champu work Nañjarāja Yāsōbhūshana. The name must be Muppina Kānta or Śrikānta whose father was Timmarāja and grandfather Karikāla Mallarāja. But the manuscript names the great grandfather of Dodde-Arasu simply as Dalvoy Mallarājayya and names the latter's great grandfather as Karikāla Mallarāja, mentioning him as a contemporary of Rāja Odeyar of Mysore. Thus according to the manuscript, there were nine generations from Karikāla Mallarāja to Dalvoy Dēvarāja, while according to the inscriptions and the champu work mentioned above, the generations were six only. Hence we have to conclude that the genealogy furnished by the manuscript is faulty, for the evidence of the inscriptions and of the champu work cannot both be wrong. The genealogy furnished in the Vēnupurāda Kshatriya Vamsāvali (Cat. of the Govt Or Lib K B 424) makes clear the mistake committed in the manuscript. According to it Karikāla Mallarāja had three sons, *viz.*, (1) Mallarāja, (2) Timmarāja and (3) Nañjarāja. Among the five sons of (1), were the Dalvoys Nandināthayya and Komārayya, while Dalvoy Doddayya was the son of Muppina-Kānta and grandson of Timmarāja (2). Thus Komārayya and Dalvoy Doddayya were cousins, but not father and son, though Komārayya is stated in the manuscript to have had a son named also Doddayya. According to the Vēnupurāda Kshatriya Vamsāvali, Komārayya is stated to have had two sons

called Dodda Mallarājayya and Chikka Mallarājayya, but the manuscript mentions three sons, of whom the last is named Dalvoy Mallarājayya and is mentioned wrongly as the great grandfather of Dalvoy Doddayya, who appears to have been in fact his uncle.

Thus the genealogy furnished by the manuscript cannot be reconciled with that of

Importance

the inscriptions or other source books. The dates and events mentioned are generally in agreement with known facts, though in a few cases pertaining to earlier periods some discrepancies have been noted. The manuscript may therefore be regarded as a version of family tradition recorded in c. 1799 and having its own obvious faults. At any rate, some of the events mentioned in it find corroboration elsewhere, though they may have been omitted in the Annals. The touch of romance introduced between the Padshah's (i.e. Aurangzeb's) daughter and Dalvoy Doddayya appears to be a matter of pure family tradition, not supported anywhere else.

General Summary of the Manuscript

KARIKĀLA MALLARĀJA ODEYAR ¹

Formerly while Karikāla Mallarāja Odeyar was the crowned chief of Kalale ruling over a country fetching a revenue of about 40,000 gadyānas, Rāja Odeyar of Mysore was ruling in peace a country consisting of 33 villages and yielding a revenue of over 25,000 gadyānas. At Seringapatam was ruling Śrī Ranga Rāya² who had made himself so powerful that Rāja Odeyar³ of Mysore befriended him against the neighbouring Pāleyagārs who had, at this time, become turbulent and troublesome.

Śrī Ranga Rāya of Seringapatam suffered from carbuncle some time later. No treatment was effective, on the other hand the disease became gradually aggravated. Śrī Ranga Rāya felt that he could get rid of it only by offering worship to the gods and decided upon going on pilgrimage to Tirumakūḍlu and other holy places and paying obeisance to the Pañcha-lingas at Talkād. He considered that even if he should die while on pilgrimage, his life would at least serve its purpose.

1 Regarding the genealogy of the Kalale chiefs see Introduction

2 Elsewhere mentioned as Tirumala Raya (Rice' Mysore and Coorg from the Inscriptions, p 127, Wilks' History of Mysore, Vol I, p 27)

3 But see the Annals of the Mysore Royal Family, pp 21ff. It was Raja Odeyar who was one of the most powerful rulers at the time, he had even worsted Sri Ranga Raya more than once in battle

Thus looking out for a friend who could take charge of the administration of his kingdom during his absence, he sent for Rāja Odeyar of Mysore and made over Seringapatam to his charge.¹ While

Raja Odeyar.

doing so he said that Rāja Odeyar might govern the country so long as he remained on pilgrimage, that is, till his disease was cured and he would be able to return, but in the event of his death, he said that the country might be handed over to his cousin, the chief of Ummattūr.²

Srī Ranga Rāya set out on pilgrimage, but only to die soon after. Thereupon

The Ummattur Chief

Rāja Odeyar strengthened himself at Seringapatam and even ascended the throne there on Thursday, the tenth lunar day of the dark half of Māgha in the year Saunya,

Saka 1535.³ At this the Ummattur chief sent messengers to him, entreating him to make over Seringapatam to him inasmuch as he happened to be the cousin of Srī Ranga Rāya. But Rāja Odeyar evaded the demand, professing friendship at first, but asserting later that Seringapatam was given to him alone. The chief of Ummattūr was weak and hence made efforts to secure the possession of Seringapatam by seeking the aid of the neighbouring Pāleyagārs.

On hearing the news, Rāja Odeyar planned to make an alliance with the powerful Kalale chief, Kārikāla Mallarāja Odeyar, who

Raja Odeyar and Karikala Mallaraja Odeyar

was an enemy of the Ummattūr chief⁴ and had the support of his father-in-law, the Yalandūr chief, who was the lord of an extensive territory.⁵ With his help he further thought

of subduing the neighbouring Pāleyagārs also and acquiring their provinces. Karikāla Mallarāja was thus sent for and with several persuasions and promises was won over to his side. A written agreement⁶ was entered into with him in front of his family deity Chāmundi to the effect that so long as the two dynasties endured the descendants of Mallarāja should hold sway as the Dalvoys of the Mysore Royal Court while the descendants of Rāja Odeyar should rule over Mysore. It was further agreed that they should together strive to retain Seringapatam without making it over to

1 Of this transaction it is said that foreseeing his inevitable subjugation by Raja Odeyar, he made a virtue of necessity in retiring voluntarily. (Mysore Gazetteer, Vol V, p 808)

2 Cp Wilks' History of Mysore, Vol I, p 27, Mysore Gazetteer, Vol V, p 861

3 8th February 1610 A.D. This date is given for the acquisition of Seringapatam in the Annals (p 45) while the date of the accession is stated as 21st March 1610, about a month and a half later.

4 The rivalry between the Ummattur and Kalale chiefs was well known. For details see the MSS Venupurada Kshatriya Vamsavalī (Cat of Govt Or Lib K B 424). It is said that one of the Ummattur chiefs put an end to all the members of the Kalale family, excepting only a child named Mallaraja (i.e. Karikala Mallaraja) who was the nephew (sister's son) of Raja Odeyar of Mysore. Cp Annals, p 47.

5 Cp Venupurada Kshatriya Vamsavalī (Cat of Govt Or Lib K B 424) for details.

6 For the agreement see Introduction.

the Ummattūr chief and should also curb the neighbouring Pāleyagārs Nandinātha Arasu, grandson of Karikāla Mallarāja, was accordingly appointed the Dalvoy on the tenth lunar day of the bright half of Mārgasīra in the year Nala¹ (8th December 1616 A D.)

NANDINĀTHAYYA.

Nandināthayya now led the combined armies of Kalale and Mysore against the neighbouring powers² He defeated and subdued the chiefs of Bannūr, Talkād, Mūgūr, Hullahallī, Bīlikere, Heggadadēvanakōte, Kattemalalavādi, etc In the meanwhile Karāchūrī Nañjarājayya³ and the people of Hāgalavādi were creating disturbance with the support of the people of Madura They were all vanquished by Nandināthayya who further marched against and conquered Satyāgāla, Ummattūr and Haradanahallī, plundering their elephants and cavalry. Yalandūr was, however, bestowed upon Rāma Rāja Rāya. The chief of Tagadūr was given protection. All the previous gifts in the country to the temples, Brahmīns, etc, were maintained and standardised

On the 13th day of the dark half of Jyēshtha in the year Paingala, Śaka 1543 (mistake for 1540) Rāja Odeyar died after having reigned at Seringapatam for eight years⁴ On the tenth lunar day of the bright half of Āshādhā of the same year⁵ Dalvoy Nandināthayya and others crowned at Seringapatam Chāmarāja Odeyar, son of Narasarāja Odeyar and grandson of Rāja Odeyar During his reign Dalvoy Nandināthayya conquered Maddūr and Chennapatna Bhairā Nāyaka, Sāla Nāyaka, Bēlūr Krishnappa Nāyaka and others formed a confederacy and marched

1 The Annals pp (45-48) give a different account Nandinathayya is not mentioned as having been appointed Dalvoy (*see* Introduction) Between the years 1616 and 1637 A D four officers are mentioned as having held the post Bettada Aiasu, Bannur Linganna, Basavalinganna and Vikramaraya The last was a son of Chamaraja Odeyar and continued as the Dalvoy at the court of Raja Odeyar II also, but he was dismissed during the time of Kanthnava Narasaraja (*see* Annals)

2 Cp Annals, p 43 for the conquests All the places are included excepting only Tagadur and Hagalavadi But it would appear that Bannur was conquered in 1606, Yelandur and Satyagala in 1608, Ummattur in 1614 and the other places in 1615, so that it cannot be true that they were conquered by Nandinathayya, if we have to believe the account of the Annals as well as the MSS that the first Dalvoy was appointed by Raja Odeyar in 1616 A D

3 Chief of Alambadi, *ibid* p 44 From him Satyagala is said to have been conquered

4 Friday, 20th June 1617 A D

5 Thursday, 17th July 1617 A D

against him, but the Dalvoy defeated them and conquered Chennarāyapatna and other places. Having plundered all their insignia he built out of them an armoury.

On the 15th lunar day of the bright half of Vaiśākha in the year Īśvara, Śaka 1561 (mistake for 1559) Chāmarāja Odeyar died² having

His conquests during the reign of Chamaraja II. ruled for 20 years. He was succeeded by his son Chāmarāja Odeyar II³ who was crowned by Dalvoy Nandināthayya and other notables at Seringapatam. During his reign Nandināthayya⁴ defeated Krishnappa Nāyaka of Arkalgūd and wrested from him a large sum of money, elephants and horses, making him also a vassal of the kingdom⁵. Likewise many other chiefs were compelled to pay tributes to Mysore and to make over their *birudas* like the Hanuma and Garuda staves, conch, discus, *makara*, *thekke*, *simhalalāta*, etc., to the Mysore King.

On the first lunar day of the bright half of Āśvayuja in Bahudhānya Śaka 1562 (mistake for 1560) Chāmarāja II died after having ruled

Kanthirava Narasaraja for a year and a half⁶. He was succeeded on the throne by Kanthirava Narasarāja Odeyar, son of Bettada Chāmarāja Odeyar who was the younger brother of Rāja Odeyar⁷. Some days after the coronation Dalvoy Nandināthayya died.

KOMĀRAYYA

The King now appointed his younger brother Komāre Arasu (called also Komārayya) as the Dalvoy. At this time the Bijapur general **Ranadulla Khan** invaded Seringapatam with a large army. But Dalvoy Komārayya drove him out with his army.

1 See Annals, pp 50-52, for the conquests. Excepting Maddur, Chennapatna and Chennarayapatna, the other places are not mentioned in the manuscript. The conquest of Tagadur accomplished in 1626 A.D. is attributed in the manuscript to the reign of Raja Odeyar. There is no mention in the Annals of the confederacy formed by Bhairu Nayaka and others. The construction of the armoury is attributed to the reign of Kanthirava Narasaraja (*ibid* p. 79).

2 It is said in the Annals that on this date Chamaraja Odeyar crowned Raja Odeyar II as king and died three days later.

3 Named Raja Odeyar II elsewhere.

4 But see Annals, p. 64. The Dalvoy was Vikramaraya.

5 Cp *ibid*, p. 63. The only conquest mentioned is that of Arkalgud.

6 28th Sept. 1638 A.D. The date given in the Annals is 15 days later.

7 The date given in the MSS corresponds to 28th Sept. 1638. But cp Annals, p. 65. The date given there corresponds to 13th Nov. 1638.

8 As many as eight Dalvoys are mentioned in the Annals, p. 94. But the name of Komarayya does not occur, while that of Vikramaraya is omitted in the MSS. See also Ep. Car. III, Nj. 9 of 1643 which mentions Dalvoy Vikramaraya.

pursuing him to a great distance from the capital¹ He then proceeded to Periyāpatna, besieged and conquered it with rich spoil From there he marched against Virappa Nāyaka of Madura and subdued him The territories of Satyamangala, Danāyakanakōte, etc, were annexed and the *brudās* of the several chiefs were wrested from them

Being pleased with him on his return to Seringapatam, the King conferred on him the title 'Pararāja haṁa Śāidūla' and presented him

Further conquests.

with various precious jewels, etc The Dalvoy next conquered Yelavanka-nād and besieged Māgaḍi² whose chief Chikka Kempe Gauda sought his protection by paying tribute Kallūr, Kadaba, Turuvekere, Māyisamudra and other places were then annexed to Mysore The minor chiefs were all subdued as also the chiefs of Maleyāla and the Konkan Sameti Rangappa Nāyaka was offered protection and bestowed Ratnagiri, while Srī Ranga Rāya was promised support

Thus did Dalvoy Komārayya rise to fame, when on the first lunar day of the bright half of Bhādrapada in the year Vikāri, Śaka 1582, Dodda Devaraja Kanthīrava Vīra Narasarāja Odeyar passed away, having ruled for 22 years³ He was succeeded by Dodda Dēvarāja Odeyar, son of the younger queen of Dēvarāja Odeyar who was a son of Bōla Chāmarasa Odeyar⁴

Now Śivappa Nāyaka of Keladi made all the necessary preparations for a war and besieged Seringapatam But Dalvoy Komārayya marched with all the army against him and totally routed his forces, cutting off the noses of many and looting elephants, horses, etc Lakshmappa Nāyaka of Narasimhapūr (Hole-Narasīpur) who had come to give aid to Śivappa was beaten and humbled, while all his belongings were plundered and Narasimhapūr itself was taken.

1 For details see Annals, pp 72-76, the name of Komarayya does not appear

2 Cp the list given in the Annals, p 68ff Excepting the reduction of the Magadi Chief and of Maleyala and the Konkan, the other conquests are mentioned But Wilks (Hist of Mys Vol I, pp 33-35) has mentioned the reduction of the Magadi chief

3 Saka 1581, not 1582 The date is 9th Aug 1659 A D But in the Annals, p 95, the date given corresponds to 17th July 1659, and Dodda Devaraja Odeyar is said to have come to the throne on Bhādrapada su 10 in Vikāri

4 Dodda Devaraja Odeyar was the third son of Muppina Devaraja and Devajammanni, Annals, p 95 Muppina Devaraja was the son of Bola Chamaraja (Wilks' Hist of, Mys Vol I, p 35)

5 A series of six Dalvoys are mentioned in the Annals p 103, of whom Kalale Komarayya was the last The conquests of the reign are detailed on p 97, *ibid* and Wilks, op cit p 37 The siege of Seringapatam by Keladi Sivappa Nayaka and the capture of Narasimhapura by the Mysore Dalvoy are not mentioned in the Annals, while Wilks mentions them

The chief of Arkalgūd submitted and was given protection on his agreeing to pay tribute annually. The territories of Śivappa Nāyaka of Keladi—like Sakrepatna, Vasudhāre, Hāssan, etc.,—were annexed. Chikkanāyakanahalli, which belonged to the Muhammadan rulers of Bijapur was also captured. The chiefs of Hāgalavādi and other places who came in submission professing friendship were all duly respected and sent back being offered protection. Chokka Nāyaka of Madura who offered war, was beaten and driven out of his province. His territories, namely, Erode, Vāmanūr, Dhārāpur, etc.¹ were all annexed. Trichinopoly was besieged and a large booty in the shape of horses, money and jewels was obtained from Chokkanātha Nāyaka. The precious stones thus obtained were inlaid into the sandals of the king Dodda Dēvarāja. Tributes were levied on Chīla Nāyaka and others.

A large number of gifts consisting of precious jewels, etc., were made for the god Venkatēśvara of Tirupati,² while all encouragement was given to temples and Brahmins. Thus did Dalvoy Komārayya prosper in peace and power bearing the title 'Pararāja harina Śārdūla'.

On the 12th (corrected into 7th) lunar day of the bright half of Phālguna in the year Parīdhāvi, Śaka 1594, Dodda Dēvarāja Odeyar died having ruled for 14 years.³ He was succeeded on the throne by Śrīmad Rājādhīrāja Rāja Paramēśvara Jagadēkarāja Praudhapratāpa Apratīmavīra Kaliyuga Chakravartī Chikkadēvarāja Odeyar⁴ who was crowned at Seringapatam by Dalvoy Komārayya, Yalandūr Viśālāksha Pandit, Tirumalaengār and others on the 12th lunar day of the bright half of Phālguna in the year Parīdhāvi, Śaka 1594.

Dalvoy Komārayya⁵ now besieged Gaganagiridurga and demanded tribute from Chikka Kempe Gauda.⁶ But the latter offered war and was totally defeated and captured prisoner. The Pāleyagārs who had come to give him aid were all

1 See the Nañjarāja Yaśassamu—Uāsa (Mysore Oriental Lib Cat No B 999) for a detailed description of this event

2 Cp Annals, p 100 for details

3 18th (or 13th) Feb 1673 A D But the date given in the Annals, p 103, is Phal. su 5

4 Evidently the reign of Devarāja II, younger brother of Dodda Devarāja and uncle of Chikkadevarāja has been left out. See M A R 1938, p 72 for details. If, as seems almost certain, he too ruled for a time, the date of the accession of Chikkadevarāja as given in the manuscript and the Annals is bound to be incorrect.

5 A list of seven Dalvoys is given in the Annals for the reign, of whom Komarayya and Doddayya are also mentioned (p 115)

6 For the conquests in detail see *ibid.* pp 105ff, and Wilks, op cit pp 101-2. The list of the MSS is very short and it refers only to Gaganagiri and Bangalore in particular

beaten. Gaganagiri was occupied and the treasure in the palace of 'Chikka Kempe Gauda was looted. The neighbouring Pāleyagārs were subdued and made tributary.

Sahaji Rao¹ of Bangalore was next attacked and his elephants, horses and belongings were all taken possession of. Those who submitted were given protection and their *birudas*, insignia and tributes were accepted. Trichinopoly was then attacked and the territories within the boundary of that province were annexed.²

Bangalore and Trichinopoly.

DODDAYYA

While Trichinopoly was being besieged by Komārayya, two great warriors named Jējēghāt and Dādōjīghāt³ who had besieged the fort of Delhi disregarding the Pādshah (Aurangzeb) came to understand that Seringapatam was defenceless at this time since the entire Mysore army was at Trichinopoly. Believing that they could consequently capture the place with ease, they at once arrived from the north and laid siege to the fort of the capital Chikkadēvarāja. The Dalvoy, on the other hand, was determined not to show his face to his king without capturing Trichinopoly. Accordingly he appointed his son Dodde Arasu (or Doddayya) as the Dalvoy in his place and despatched him⁴ with the army to Seringapatam. Doddayya marched night and day and arrived near Kasaragere-Kottatti where Jējēghāt and Dādōjīghāt were encamping. Here a severe battle ensued in which both these warriors were decapitated and their entire army was captured.⁵

When the news reached Chikkadēvarāja Odeyar, Doddayya was received in state and greatly respected. The Pādshāh of Delhi (Aurangzeb) became delighted. Since he had taken an oath to the effect that his daughter should marry no other than the person who killed those warriors,⁶ he himself came down as far as the Krishnā.

1. Cp Annals, p 110 and Wilks' Hist of Mys Vol I, pp 56-7. It would appear that Bangalore was first in the possession of the Mahratas but subsequently was occupied by Kasim Khan, the Mughal General. The Mysore king is said to have purchased the place.

2 Cp Annals, p 113

3 Ibid, pp 113-15 and Wilks, op cit pp 59-61

4 For details see Annals, p 115, and Wilks, op cit pp 60-61. What became of Komarayya at Trichinopoly is not known.

5 See Wilks, *ibid*, and the Annals, pp 114-115 for a graphic account of the war and the stratagem played by Dalvoy Doddayya on this occasion. The Mahrata army sent against Mysore was that of Sivaji (see Sivaji and the Mysore Raj, by Dr M. H. Krishna, Quarterly Journal of the Mythic Society, Vol XXXI, Nos 3 and 4).

6 Probably an account of family tradition, not supported by other evidence. For the title conferred on the King, see Annals, pp 115, 141-46.

But he could not proceed further since the signs were inauspicious. He therefore returned to Delhi, but sent a large number of gifts and titles to Dalvoy Dodddayya through his wise messengers, conferring also, at the same time, the title of 'Jagadēkarāja' on the Mysore King and entreating him to send Dodddayya to him. The King, however, sent a reply to the effect that Dodddayya died in war. At this the Pādshāh became extremely sorry and sent for the sword and portrait of the Dalvoy. The princess was married to the sword, and for the rest of her life she remained worshipping the portrait.

As for Dalvoy Dodddayya he led an expedition into Salem, defeated Chinnama-nāyaka, and annexed the country. Likewise he annexed
Further conquests. Śankhagiri, Nāmakaḷ, Paramati, Syādamangala and other pālyapats¹. Thus did he attain fame as a great warrior and return to Seringapatam in glory.

KĀNTAYYA

Some days later Dalvoy Dodddayya died and the Dalvoyship was conferred upon his son Kāntayya by Chikkadēvarāja Odeyar². On the
Muga Kanthirava first lunar day of the bright half of Mārgasira in the year
Narasaraja Tārana, Śaka 1629, Chikka Dēvarāja Odeyar died, having ruled for 31 years and 20 days,³ and was succeeded on the throne by his son Mūga Kanthirava Vīra Narasarāja Odeyar.

During this period Dalvoy Kāntayya⁴ besieged Chikkaballāpur, but was killed. The king now appointed his father (? uncle) Nañjarājayya in his place and sent him to Chikkaballāpur. But he also was defeated, as a consequence of which he made over his office to his youngest son Basavaraje Arasu (or Basavarājayya).

1 Cp *ibid*, pp. 105ff. Nāmakaḷ is omitted.

2 In the Annals Dodddayya is said to have been the Dalvoy between 1682 and 1690 and to have been succeeded by four others. Kāntayya is not mentioned, but Mallarājayya, son of Kalale Kāntayya is said to have been the Dalvoy between 1696 and 1698.

3 The date is 17th Nov 1704 A.D. The previous day is mentioned in the Annals, p. 154. The date mentioned by Wilks is 12th Dec of the year (op cit p 131).

4 Five Dalvoys are mentioned in the Annals, p. 156, of whom three, viz., Kāntayya, Nanjarājayya and Basavarājayya are mentioned in the MSS. But in the Annals they are said to have belonged to the Kallahalli family. Perhaps the account given in the MSS is wrong (see Introduction). According to the Venupurada Kshatriya Vamsavalī (Cat of Govt. Or Lib K B 424) Dalvoy Dodddayya was the uncle of Dalvoy Kāntayya who had a son named Nanjarājayya and a brother named Basavarājayya. Dalvoy Dodddayya had four sons of whom the eldest was Virarājayya who is said in the Annals to have also held the post of Dalvoy during the reign

BASAVARĀJAYYA

Basavarājayya marched upon Chikkaballāpūr,¹ besieged the place, and compelled Bēchēgauda to submission and payment of a tribute. **Chikkaballapur and Ikkeri humbled.** The latter acknowledged the superiority of the Dalvoy and addressed him as 'Śaranāgata vajrapañjara' From thence the Dalvoy marched to the kingdom of Ikkēri whose chief was engaged in a severe war. From the battlefield at Attāvara the chief escaped on a horse but was pursued for a distance of four gāvudās and driven out. Chikkamagalūi, Mahārājanadurga, Bānāvara and other places belonging to the province of Ikkēri were annexed. The Dalvoy did not stop here but continued annexing more places² when the chief sued for peace at the Mysore court and prayed that the Dalvoy might be recalled. Returning thus to the capital the Dalvoy lived in peace ever after.

MALLARĀJAYYA.

On the death of the Dalvoy a few days later Mūga Kanthīrava Vīra Narasarāja Odeyar appointed his uncle Mallarājayya³ to the post. **Conquests** Collecting together a large army, the latter set out on an expedition which resulted in the defeat of the Pāleyagārs of Coimbatore, Satyamangala and other places⁴ and the annexation of further territories to Mysore. The chiefs who submitted to the Dalvoy were pardoned and promised protection.

On the full moon day of Phālguna in the year Jaya, Śaka 1634, Mūga Kanthīrava Vīra Narasarāja Odeyar died,⁵ after having ruled for nine years. His son Dodda Krishnarāja was then crowned at Seringapatam by Dalvoy Mallarājayya⁶ and other important officers. On the death of Mallarājayya some time later, his grandson, Cheluve Ariasu,⁷ was appointed the Dalvoy in his place.

1 Cp the list in the Annals, pp 156-7

2 The conquest of the provinces of Ikkeri is not mentioned by Wilks or in the Annals

3 Mallarajayya is not mentioned in the Annals, according to which p 159, Kalale Virarajayya (see note 43 above) and after him his son Devarajayya are said to have held the post of Dalvoy. However that Mallarajayya was an uncle of Basavarajayya is borne out by the genealogy mentioned in the Venupurada Kshatriya Vamsavalī (Cat. Or Lib. K. B. 424)

4. These conquests are not mentioned either by Wilks or in the Annals.

5 9th March 1715 A D. But the date given in the Annals, p 158, is about a year earlier. Cp also Wilks (op cit p. 141) the date given by him is 1714 A D

6. See Note 3 above

7. Not mentioned in the Annals. According to the Venupurada Kshatriya Vamsavalī (Cat. Or Lib. K B 424) Dalvoy Mallarajayya, uncle of Basavarajayya, had a son named Chikke Arasu

DEVARĀJAYYA.

Next after Cheluve Arasu, Dēvarāje Arasu (or Dēvarājayya), the grandson of his son Dodde Arasu,¹ was appointed the Dalvoy At this time seven Sardars, namely, Kāsim Khān, Bhārāmalla etc, began creating disturbances in the province of Mysore and even took possession of some places They also marched upon Seringapatam with the determination of capturing it Dalvoy Dēvarājayya met their forces near Kailancha² and gave them a severe fight in which every one of them was killed. All their treasure, elephants and horses were taken, after which the Dalvoy returned to the capital

Kempegauda of Māgadi was next attacked The fort was besieged and taken and the chief was compelled to submit³ In the year Krōdhi (1724 A D) Divān Sādulla Khān, Siddōji Chief and war with Ghōrpade⁴ and others led a well-equipped army and laid Mahratas siege to the fort of Seringapatam, but in just a day's fight they were all completely routed so that they had to flee in fear Some time later in the year Parābhava (1726 A.D)⁵ Bāji Rao of the Mahratas led a large army and besieged Seringapatam But a great part of his army was destroyed by the effective arms used by the Mysore forces Bāji Rao lost courage and was only too glad to withdraw accepting what little was given him.

In the year Kīlaka (1728 A D) the powerful and loyal Dalvoy curbed the mischiefmongers and brought about peace in the country.⁶ He even marched against Māgadi Kempegauda and annexed his kingdom on Saturday, the 5th lunar day of the dark half of Āsvayuja in the year Kīlaka (12th October 1728 A D.) The Māgadi chief was brought over to Seringapatam and compelled to bow down at the feet of the King

Some days later, Dalvoy Dēvarājayya sent his brother Karāchūri Nañjarājayya in charge of the army to besiege Dēvanahalli⁷ At this time Hyder Naik, his father Fatte Naik, his uncle Ali Naik and his brother Sābas Nāik, received intelligence of the fame, magnanimity and valour of Karāchūri Nañjarājayya and

1 Evidently there appears to be some mistake in the MSS See Introduction

2 Not mentioned in the Annals

3 Op Annals, p 160

4 *Ibid*

5 *Ibid*

6 *Ibid*

7 The siege of Dēvanahalli was accomplished in 1746, that is, 12 years after the coronation of Chikka Krishnarāja Odeyar in 1734

left Kōlar for Sira where they stayed for some time. Then they arrived at Dēvanahalli.¹ Their wives and children had been kept under custody for non-payment of certain dues. Through Mallarāje Arasu of Maddagiri they obtained a sum of 5,000 varahas² which they paid at Sira and redeemed their families. Hyder Naik, whose wife and children were now sent for, was appointed in command of ten soldiers in the regiment of Katti Gōpālārāje Arasu. When, after some time, Karāchūrī Nañjarājayya personally inspected the army, he promoted Hyder as a commander over fifty and sanctioned to him³ a house in addition to salary, providing also separately for his boarding. In the year Akshaya (1746 A. D.) the fort of Dēvanahalli was taken and the officers returned to Seringapatam where they stayed in peace and happiness.

On Sunday the 5th lunar day of the dark half of Phālguna in the year Virōdhikṛitu, Śaka 1653,⁴ Dodda Krishnarāja Odeyar died, having ruled for 18 years. At the moment of his death he conferred upon Dalvoy Dēvarājayya all his regal powers,⁴ placing him in charge of the whole province, treasury, etc., and directing him to crown as king one of the descendants of the royal family whom he thought fit.

On the 7th lunar day of the dark half of Phalguna in the year Virōdhikṛitu, Śaka 1653,⁵ Dalvoy Dēvarājayya and the other important officers raised Chāmarāja Odeyar to the throne at Seringapatam. But on Monday the 5th lunar day of the dark half of Jyēshtha in the year Ānanda, Śaka 1656, he died having ruled for just two years and three months. On the same day⁷ therefore Dalvoy Dēvarājayya, Sarvādhikārī Nañjarājayya of Bangalore and other officers crowned Chikka Krishnarāja Odeyar, son of Chāme Arasu of Chikkanahalli. The fort of Dēvanahalli was taken after this coronation and its siege and conquest have been mentioned above.

1 Cp the account given in the Hyder-nama regarding the rise of Hyder Ali (M. A. R. 1930 pp 81ff). The details given in the MSS slightly differ.

2 10,000 varahas according to Hyder-nama (*ibid*), Cp also Annals, p 176.

3 5th March 1732 A. D. Cp Annals, p 164.

4 In the Annals (*ibid*) it is stated that at the time of his death, the king desired that the son of Ankanahalli Devaraje Arasu should be adopted and crowned. The regal powers conferred on the Dalvoy by him are not mentioned in the Annals. However, Cp Wilks' History of Mysore, Vol I, pp 142-43 regarding the great powers of the ministers.

5 7th March 1732 A. D. But it is stated in the Annals, p 165 that on this date Chamaraja was brought to Seringapatam and crowned 12 days later on 19th March 1732 A. D.

6. But see *ibid*, pp 166ff. The Dalvoy and his brother are said to have sent him away as prisoner to Kabbaldurga on that date. Cp also Wilks, op cit p. 145.

7 15th June 1734 A. D. according to the Annals, p 173.

At this time the Nawabs of Savanore, Kadapa and Kurnool, accompanied by Basālat Jung, came over with their armies to Seringapatam and requested the King to send the Mysore army with them against Nasir Jung ¹. In compliance with their request the cavalry and infantry of Mysore were sent under the command of Bārakki Venkata Rao, Balapati Naik and Konna Naik. Hyder Naik was also sent with Bārakki Venkata Rao in command of 50 horse and 300 foot. As a result of this military expedition the entire army of Nasir Jung broke up and fled. During the plunder of the latter's treasure Hyder secured four camel loads which the Dalvoy allowed him to keep for himself ². Hyder now managed to bribe the important officers under Karāchūri Nañjarājayya and obtain his permission to augment his cavalry and infantry.

With the help of the French, Chendā Khān, ³ in the meanwhile, captured all the territories belonging to Trichinopoly, besieging and capturing Trichinopoly itself. Muhammad Ali, therefore, sent his younger brother Mafus Khan to Dalvoy Dēvarājayya at Seringapatam with the message that he would give away the province of Trichinopoly to him and remain as his vassal if he would help him to get rid of his enemy Chendā Khān. Accordingly Dalvoy Dēvarājayya gathered together Murahari Rāya and other Pāleyagārs and sent an army consisting of 20,000 horse and one lakh foot under the command of his brother Karāchūri Nañjarājayya. The latter was able to re-conquer the territories captured by Chendā Khān and approach very near Trichinopoly where he also secured the help of the British guns. A great battle ensued in which Chendā Khān was unable to meet the enemy. In fright, he retreated and hid himself in the temple of Jambukēśvara. Nañjarājayya invaded the temple, encamping all round. Muhammad Ali now appeared before him and professed to make over, as per his promise, the province of Trichinopoly. Being pleased with his honesty, Nañjarājayya directed him to manage the affairs himself in his behalf till he should be able to send his own people over there.

Chendā Khān who now realised the futility of fighting the Mysore army sent his messengers to Karāchūri Nañjarājayya to say that Muhammad Ali was never to be trusted inasmuch as he would not, as a matter of fact, give away Trichinopoly as promised; while, on the other hand, he would willingly be under him if he was allowed to remain in charge of the province. Assuring thus that he would no

1 The Annals state that it was Nasir Jung who sought the aid of the Mysore king

2 Hyder is said to have secured 15 camel loads of treasure at this time and to have been allowed by the King to keep 3 loads for himself

3 Chanda Sahib See M A R 1930, p 82 and Wilks' Hist of Mysore, Vol I, pp 172ff for a fuller account of the battle

longer continue the fight, he sent away all his elephants and cavalry out of the fort, himself submitting. In the meanwhile Muhammad Ali bribed Murahari Rāya and other prominent men on the side of Karāchūri Nāñjarājayya, requesting them to kill Chendā Khān Nāñjarājayya, however, would not grant this request, since he felt that both of them should be taken under his protection as they had severally submitted to him. He even thought of conferring on them *jāhgirs* in Mysore. But Muhammad Ali secretly bribed Mānōji, the Dalvoy of Tanjore, heavily and managed to have Chendā Khān murdered, while making over, at the same time, the fort of Trichinopoly to the charge of the English and himself going away to Chennapatna (Madras).

At this time Hyder Nāik had been allowed to augment further his troops. The title of 'Bahadūr'¹ had been conferred upon him and he had received as *jāhgi* Dindigal and the places lying on the borders of that province. With his help Karāchūri Nāñjarājayya prolonged the siege of Trichinopoly for a period of three years, spending as much as four crores of varahas. After all, he had to abandon the siege, since his brother Dēvarājayya sent him peremptory orders to return immediately to the capital which had been besieged by Salābat Jung in the meanwhile.² On the return of Nāñjarājayya, Salābat Jung saw his large army, quietly accepted the money that was paid and withdrew.³

In the year Akshaya (1746 A.D.) Dalvoy Dēvarājayya got constructed the tank called Rāmasāgara to the south of the Mahābalāchala (Chāmundi Hills) near Mysore. In Śukla (1749 A.D.) he built and endowed an agra-hāra called Rāmāchandrapura near Trumakūdlu-Narasimhapura (T.-Narasipur). In Śrīmukha (1753 A.D.) he caused to be built a bridge called Rāma's bridge across the Kapilā river in the middle of a spot called 'Mallana-mūle' at Nāñjangūd. He also celebrated the *tulābhāra* and other gifts and thus fulfilled the religious purpose of his life.⁴

VĪRARAJAYYA.

On his death on the 8th day of the dark half of Jyēsthā in the year Bahudhānya⁵ Krishnarāja Odeyar II appointed his son

His work

Vīrarājayya as the Dalvoy (on the tenth lunar day of the

1 Wilks, op cit p 230, says that this title was bestowed upon him when he became virtually master of half of the kingdom and defeated the Mahrates

2 This was in 1756 A.D.

3 Cp Hyder-nama (M.A.R. 1930, p 82). The Mysore king is said to have made peace with the invader by paying him 56 lakhs of rupees even before the return of Nāñjarājayya. The sum was not, however, completely paid (see M.A.R., 1930, p 82, note 6)

4 For the misunderstandings that cropped up in the meanwhile, see *ibid.*, 85, M.A.R., 1937, p. 89, Wilks, op cit, pp 219 ff

5 28th June 1758 A.D. The date given in the Annals, p 185, is 6 days earlier.

bright half of Āshādhā in the same year).¹ The latter reformed the army and strengthened greatly the several forts in the country.

Hyder had become extremely powerful by now. Gōvinda Gōpāl Hari (a Mahrata General) who had conquered the bordering countries to the north of the province of Seringapatam, marched against the capital and demanded tribute to the extent of about a crore of rupees. Since there was not enough money in the treasury and it was not considered advisable to raise it unjustly from the people by putting pressure upon them, Kaiāchūrī Nañjarājayya resigned his office of Sarvādhikārī, saying that it might be conferred on Hyder. All the powers of administration and the eighteen departments were now made over to Hyder who was asked to raise the required amount to pay the tribute.² Hyder unscrupulously teased the people in many ways, collected forty lakhs of rupees and pacified and sent Gōpāl Hari back by paying him this sum.

Hyder thus took charge of the entire province and paid also the salary due to the army. Since at this time Khande Rao carried tales against him to the King, he took him under his custody.³ In the meanwhile misunderstandings arose between Kaiāchūrī Nañjarājayya and Krishnarāja Odeyar II. Hyder intervened and set apart a portion of the province to meet the expenditure of the royal family and retinue.⁴ But the entire province, revenue and army were kept under his management and enough money was reserved in the treasury to meet the salary of his army and the demands of the Mughals and the Mahratas.

Thus making himself supreme, Hyder set out on his military expedition⁵ with the object of extending the province. He conquered and annexed Chikkaballāpur, Doddaballāpur, Sira, Coorg, Maleyāla, Bidarūr (Bīdanūr) and other places.

On the first lunar day of the dark half of Vaisākha in the year Vyaya, Śaka 1687, Chikka Krishnarāja Odeyar died⁶ having ruled for 31 years, 10 months and 26 days. On the third day of the bright half of Jyēshtha in the same year⁷ his son Nañjarāja Odeyar by the senior Queen Dēvājammannī was raised to the throne at Mysore by Kaiāchūrī Nañjarājayya and Dalvoy Vīrarājayya. Since the Nawab Hyder Bahadur was absent, his brother-in-law Mukdum Khan took part in the ceremony.

1. Cp *ibid*, p 187 and Wilks, op cit, p. 230. Hyder himself is said to have been appointed the Dalvoy.

2. Cp. Annals, pp 188-90. It is stated that the Mahrata General Gopal Rao had invaded Bangalore at this time and that Hyder was sent to repulse him.

3. For details, see M A R 1930, p 85, 1937, pp 89 ff, Wilks, op cit p 233

4. In 1761 A D Hyder-nama, M A R 1930 p 86

5. For details, see *ibid*, pp 86 ff, M A R 1937, pp 96 ff, Wilks, op cit pp, 270 ff

6. 25th May 1766 A.D, cp Annals, p, 202-the date is 25th April. see also M A R 1930, p 88.

7. 10th June 1766 A D The date given in the Annals is May 6th, p 203.

On his return to Seringapatam Hyder went to Mysore and represented that inasmuch as he wanted to celebrate personally the marriage of Dalvoy Vīrarājayya, the Rāja should be pleased to return to Seringapatam. He promised that a territory yielding a revenue of three lakhs as also the Mysore gateway and the eastern gateway at Seringapatam would be placed at his disposal. To this effect he executed a written agreement and swore upon the Koran. He also prevailed upon his preceptors Akal Saib, Kākī Saib and Mir Farzulla Khan to swear in his behalf. The King was thus brought to Seringapatam; but all at once Hyder unscrupulously proved faithless. He placed guards¹ upon the King and himself occupied the house of Dalvoy Dēvarājayya and began ruling independently.

On the 5th lunar day of the bright half of Śrāvana in the year Khara, Śaka 1692, Nañjaiāja Odeyar passed away having ruled for five years and 18 days². On the 2nd day of the bright half of Bhādrapada in the same year³ Nawab Hyder Alī placed on the throne Chāmarāja Odeyar, son of Krishnarāja Odeyar II, at Seringapatam.

Hyder then set out on his further conquests. He conquered Guttī, Chitrakal, Kadapa, Pālghāṭcheri and other provinces and returned to the capital. On the 10th day of the bright half of Bhādrapada in the year Manmatha, Śaka 1696, Chāmarāja Odeyar died,⁴ having ruled for four years.

Hyder now raised to the throne Chāmarāja Odeyar, son of Kāragallī Dēve Arasu, on the 12th lunar day of the dark half of Bhādrapada in the same year⁵. In the year Vikārī⁶ he annexed Chitaldrug. In Śārvarī⁷ he proceeded against Trichinopoly and on Tuesday, the 2nd lunar day of the bright half of

1 Cp Peixoto's account (M A R 1937, p 105, n 3)

2 15th August 1771 A D. But the date given in the Annals is 1st August 1770 A D. The latter date is also mentioned by Peixoto (M A R 1937, p 118). For the tragic circumstances under which the Raja is said to have died, *see ibid.*, p 118, n 1, and Wilks' History of Mysore, Volume I, pp 385-6.

3 2nd September 1771 A D, cp Hyder-nama-M A R 1930, p 93. But the date given in the Annals, p 207, corresponds to 16th August 1770 A D.

4 5th September 1775 A D. The date mentioned in the Annals, p 215, corresponds to 16th September 1776 A D. The latter date is mentioned also in the Hyder-nama, (M A R 1930 p 95). Wilks mentions that the Raja died about the year 1775 A D, op cit p 391.

5 21st September 1775 A D. The date in the Annals, p 216, is 27th September 1776 A D. Wilks, op cit pp 391-2, and the Annals, p 217, describe a mode of selection observed by Hyder on this occasion.

6 1779 A D cp Hyder-nama (M A R 1930, p 95)

7 1780 A D. The date is in agreement with the one given in other books.

Mārgaśīra during this year, he took Arcot. From there he marched forward, but died of carbuncle during the month of Mārgaśīra in the year Śubhakṛitu.¹ His son Tipu Sultan thereupon returned to Seringapatam with the army.

On the 10th lunar day of the bright half of Chaitra in the year Nala, Śaka 1718, Chāmarāja Odeyar died, having ruled for 22 years and 7 months.² Tipu Sultan who now called himself the Bādshāh was killed by the English on the afternoon of Saturday, the 30th lunar day of the dark half of Chaitra in the year Siddārthī, Śaka 1721.³

Death of Chamaraja and Tipu

The fort and the province of Seringapatam were taken, the rightful claimant to the throne was found out and on Monday, the 13th lunar day of the dark half of Jyēshtha in the same year,⁴ with the permission of the English Pādshah, General Ārasu Bahadar (Gen Harris) and Macrot⁵ (?) crowned Krishna-raja Odeyar III, son of Chāmarāja Odeyar, at Mysore. Thus did the English attain everlasting fame throughout India. Up to the year Siddārthī, for a total period of 190 years, there ruled 14 Kings and 9 Dalvoys.⁶

Accession of Krishna-raja III

1 December 1782 A D For the *charana-sloka*, see M A R 1930, p 100, note 2

2 17th April 1796 A D

3 4th May 1799 A D

4 1st July 1799 A D The date in the Annals is a day earlier

5 This may be Captain Macleod who is mentioned in the Annals too, p 249 In a letter addressed to the Governor-General in Council, dated the 24th May 1799 A D, General Harris states "Captain Macleod, of the Intelligence Department, has been employed in the management of the bazars of the army" etc (Wilks, op cit p 391)

6 The Venupurada Kshatriya Vamsavalī (Cat Or Lib K B 424) gives a list of 12 Dalvoys which, however, is incorrect.

PART VI—EXCAVATION.

The work conducted at Brahmagiri near Siddapur in the Molakālmuru taluk, Chitaldrug district, in the year 1940 could not be continued

Resumption of work during 1941 for various reasons, though the work of arranging, verifying and studying the antiquities was carried on at the headquarters. During May 1942, however, excavation was resumed at the site, but it was concentrated on just one pit with the main idea of verifying the previous results. Before stating the chief results of this excavation, it is proposed to give here a short account of the results of the work conducted in 1940 so that the results of the work of the two seasons might together be considered. And it is also proposed to state, at the end, some of the conclusions arrived at provisionally in the hope that they will be verified, checked, corroborated and improved upon by future excavation in the Dakhan.

On pages 63-72 of the Annual Report of this department for 1940, a note has been published embodying the results of an overground survey of the site. It has been mentioned there how the existence of the three copies of Aśoka's Minor Rock Edict

The layers.

No. 1 led to the location of the ancient town of Isila close by, on the right bank of the Chinna Hagari river. An account has been given of the topography of the neighbourhood, the limits of the old town, the brick and other structural evidences of the inhabited areas, the nature and variety of surface finds consisting of innumerable objects of stone, metal and pottery, and the occurrence of the many prehistoric cromlechs or burial chambers made of massive stone slabs. It has also been stated how a surface study suggested the existence of the following five stratified layers —

1. Chālukya-Hoysala layer
2. A Mauryan town with perhaps a pre-Mauryan commencement
3. A pre-Mauryan town of the Iron age using polished blackware pottery or ornamented chocolate-coloured ware connected with the late Neolithic period and the early Iron age
4. A Neolithic settlement
5. A pigmy flint culture

A rough sketch plan prepared of the site showed that the old town stretched in the shape of a crescent surrounding the northern nose of the hill where the edict stood. A good part of the site was found covered by the rice fields in the lower plains, while the mounds near the hill slopes had mostly been converted into dry fields for

Nature of site.

cultivation. Inasmuch as these mounds seemed to contain antiquities belonging to different stages of culture extending from the Mauryan times backwards into the unknown prehistoric stages, a careful stratigraphical study of trial pits and trenches was found necessary. Accordingly two trenches, one measuring $40' \times 6' \times 18'$ (depth) and the other, $25' \times 6'$, were excavated across a mound that looked promising of results. Two more pits were sunk to the south-west of the Rock Inscription, of which one proved to be important for the study of pottery sequences. Other pits sunk here and there on the ancient site gave us more information regarding the Mauryan town (Pl. XIV, 1), while the excavation of about eight prehistoric cromlechs gave us knowledge of funerary pottery and modes of burial.

Historically it is known that the Maurya power was in occupation of the Dakhan in the days of Bindusāra and Aśoka, the dates being approximately between 298 and 232 B.C. According to Aśoka's Rock Edict No. 13, in the country corresponding

Isila town

to modern Dakhan, three subordinate peoples, namely, the Ptenikas (Paithan), the Andhras (Nagārjunikonda) and the Pulindas (Banavāsī) are mentioned as being within the borders, while the Satyaputas (Chitaldrug district?) are mentioned as being outside. Suvarnagiri is considered to have been the capital of the Dakhan province and several suggestions have been made for its identification. Dr. Fleet thought that it might be Kanakagiri in South Hyderabad, Mr. Yazdani thinks that it may be Maski in south-west Hyderabad and Dr. C. R. Narayana Rao suggests that it may be Sonnagiri close to the Yerragudi group of Aśoka's rock edicts. There is no doubt that the district town of Isila was close to the Brahmagiri hill and that it was within Aśoka's empire. As evidence of Asoka's times at Isila, we have found the three copies of his Minor Rock Edict No. 1, the excavated basement of a brick-built apse-backed chaitya or Buddhist temple half way up the hill behind the monks' caves, the occurrence of polished fine quality pottery, often bicoloured, such as is found in the Maurya sites elsewhere in India. The series of large natural caves near Aśoka's rock edict (Pl. XIV, 2) might have been the dwelling place of hermits or Rishis at first and later of Buddhist monks. This perhaps gave the town the name Isila or 'the place of the Rishis'. But the excavations revealed, at least in one of the pits, as many as nine different floors showing that the town must have flourished for several centuries. It is possible that the period of Maurya supremacy was only the last or, more probably, the penultimate period in the history of the town which may have decayed and disappeared somewhere about 200 B.C. when the supremacy of the Dakhan passed from the Maurya into the Śātavāhana hands. It is probable that Isila was a frontier town which decayed in prosperity just when Chandravalli and other places grew in wealth and splendour. But if Isila decayed in the early Śātavāhana days having had a more prosperous period during Maurya rule and pre-Maurya days, her life at least began many centuries before. Assuming, just for approximate calculation, that

ordinary houses are rebuilt once in about fifty years, nine floors would account for more than four centuries of life. Thus it is possible to guess that the lowermost levels reached near 'Gāregundu' take us back to almost the 8th century B C, if not earlier. We have not yet been able to collect enough specimens to trace the growth of culture during the many centuries of the existence of the town of Isila, but we have been able to get an idea of the kind of potsherds yielded by the various levels.

Among the nine floors observed in the excavation of the house sites near 'Gāregundu,' the following varieties of pottery were noticed as we excavated downwards from the top. The bottom has not yet been reached.

Isila culture.

1. Largish gourd shaped pots with rough exteriors, *relievo* and incuse ornamentations on unpolished redware pottery. Evidently, they belong to the last days of the town. Along with these occurred painted redware probably belonging to about the early Śātavāhana times.
2. Polished fine pottery, yellowish brown outside and black inside strongly resembling Maurya pottery of Bhita and elsewhere.
3. Redware pottery, some specimens of which, particularly the drinking cups, were painted in white with lattice, geometrical and plant patterns, or had incised tooth and leaf ornamentations.
4. Tanware pottery with the designs painted in dark red.
5. Brownware pottery with the designs in dark violet.
6. Polished blackware with the designs in white, also bicoloured pottery plain or coloured inside.
7. Well burnished pure blackware occurring along with unpolished brownware. This layer particularly was pretty thick.
8. Polished pottery, with multicoloured mottled ornamentation, distinguishable among the colours being red, yellow, blue and black. Coarseware also; comparatively less of polished blackware.

Further excavation was stopped at this stage owing to the want of room and the approaching end of the season. It may be presumed that such a variety of pottery and such a development of tints and colours could have occurred only in a period of time spread over many centuries. It was evident that the Dakhan was passing through civilized life using iron implements and high class pottery some centuries before the Mauryas came into contact with it. We knew that we had come across a settlement belonging to a comparatively long existing Iron Age of the Dakhan. The details of this type of culture are being studied. Provisionally it has been called 'Isila Culture' for purposes of identification.

Two particular types of pottery, however, deserve special mention as they suggest foreign influence. One of these is painted with a red slip and ornamented in dark violet with plant and wave designs and is outwardly remarkably similar to some

Foreign influences.

Indus valley pottery, though unlike it in having a black cove inside the walls. The other has chequered and other patterns in black over a buff background as in so much of the third millennium B.C. pottery of Sindh, Sumer and Crete. Its inner face bears the impress of cotton cloth. These two are unlike the usual painted ware found at Chandravalli and other places in the Dakhan and suggest foreign influence though they may perhaps have been locally produced. Since the Indus Civilization used gold, jade and other materials which were probably imported from the Dakhan, we are justified in looking out for possible connections between Sindh and Mysore in prehistoric times. The potsherds in question are accordingly being subjected to the study of experts.

More surprising and more definite information was secured from the two trenches which, as has been mentioned, were excavated into the mounds on the hill side to the south-east of the town. When the first trench was dug, the workmen were inexperienced and sometimes mixed up lumps of earth belonging to the upper layers with those of the lower ones. But when the second trench was excavated, great care was taken to see that no such intermixture occurred. In this trench (Pl. XV, 1) particularly it looked as if we had obtained a correct index of the contents of the mounds. The finds of this trench were somewhat as follows, proceeding from the top downwards:

1. Top layer—Mixed specimens consisting of blue glass bangle pieces, jade bead, painted potsherds with designs and a fragmentary quartz crystal implement. This level was useless for stratigraphical study, since it was on a slope leading from the hillside and contained a heterogeneous variety of antiquities brought down by the rains and perhaps turned up by the ploughshare.
2. Stone foundations, painted potsherds, stone bead, bone bangle pieces, earthen crucible, iron pieces, iron slag, glass slag.
3. Shell beads, stone beads, terra-cotta objects, red and black polished ware painted with the designs, red, black and tan-coloured and chocolate coloured ware.
4. Depth 2 feet—Tan and black, and red and black potsherds, tanware, iron slag, a neolithic celt piece.
5. Depth 3 feet—Stag's horn, burnt stones, perhaps belonging to a fire place, red and black painted ware, some with designs.
6. Depth 4 feet—A floor. Red, black and tan painted ware. Coarse piece of grooved roofing tile, painted polished ware—red, black and tan-coloured; coarse grayware.
7. Depth 5 feet—Agate bead, quartz pieces, neolith, painted red potsherd.
8. Depth 5½ feet—Shell bead, quartz flakes.
9. Depth 6 feet—Neoliths, microliths.

- 10 Depth 6½ feet—Painted potsherds, neolith, buttonlike stone piece, microlithic borer.
- 11 Depth 6½ feet—Some human teeth, microliths.
- 12 Depth 7 feet—Charcoal pieces, quartz pieces, small neolithic celt.
- 13 Depth 7½ feet—Ashy layer, gray unpolished pottery, microlithic scraper.
- 14 Depth 8 feet—Quartz pieces, round whetstone, grayware pottery.
- 15 Depth 8½ feet—Microliths with a small neolith and chipped quartz pieces.
- 16 Depth 8½ feet—Microliths, stone pounder, grayware pottery, coarse grained and full of mica.
17. Depth 8½ feet—Quartz pieces, microliths, chipped stone implement coarse pottery, a fire place of rough stones
- 18 Depth 7½' to 10'—At one end of the pit coarse wide-mouthed burial urns with skeletal remains of young children including the bones of the limbs and parts of skullcaps. In one of the urns was found a drinking cup of pottery with a black slip and slightly polished.

During May 1942 a pit was systematically excavated from surface to virgin soil, making a careful stratigraphical study of the finds with the help of photographs and drawings. Over 3,000 antiquities, discovered are now being studied in Mysore. Several strata of a long lived town occurred during the course of

Excavations during 1941-42

The surface finds were generally mixed up in character, that is, earlier antiquities had been mixed up with later ones. The latest in date among them was a copper coin of the Bijapur dynasty. The layer below the find spot of this coin,

Main results

corresponding to about 9" below the surface level, yielded a gold Chālukya coin of the Bhujabala and Lion type. Next to the Chālukyan layer, we came upon another layer which yielded varied ceramic ware, as in previous years, and stone foundations of buildings. It appeared possible that the Śātavāhanas were in possession of the place during the early centuries of the Christian era as evidenced by the find of a stray lead coin of the elephant type. During the course of excavations, however, no Śātavāhana coins, corresponding to the types found at Chandravalli, were discovered. But at a depth of about 2½ ft below the surface level, a medium-sized lead coin was found. It is provisionally surmised that it is an early Śātavāhana coin assignable to about 200 B C. At the level in which this coin was found, occurred gourd-shaped hand-made pots and painted potsherds. Among the painted potsherds there were a few pieces which were thin and very highly polished.

Several layers were noted below the level at which the lead coin mentioned above was discovered. Varied pottery including redware, red and brown ornamented ware, polished blackware, chocolate-coloured ware, and coloured ware suggesting more than two colours were found. With these were associated pieces of iron objects up to a

depth of about 8 ft. below the surface. Further down no metallic object or fragment was found, though polished pottery continued to be discovered. One or two specimens suggested foreign influence and were painted with a red slip and ornamented in dark violet with wave designs, being outwardly somewhat similar to some Indus valley pottery.

Below the iron age layer occurred the neolithic layer. In one or two places, on level with the find spots of the neoliths, were also found microliths mixed up with highly burnished black pottery and mica-laden greyish pottery. Further down we came upon the microlithic layer itself which was found to be very thick at Brahmagiri, being more than five feet in thickness. Throughout this layer occurred the black burnished ware mentioned above as also the mica-laden pottery. Hundreds of microliths were thus collected. Among them there are paring knives, saws, scrapers, boreis, arrow-heads, etc. They are made of chert, chalcedony, flint or quartz and are, one and all, very hard and sharp.

In the excavations just described it was evident that the upper town layers were

comparatively thin, while the lower layers of the period were much thicker. The layer corresponding to the iron age was clearly identifiable, its pottery being characterized

Prehistoric stages

by its varied painting and polishing. In the later stages of what may be called the full iron age, the colour most popular is red and next to it tan or chocolate. Potsherds painted with geometrical and other designs also occur in these levels. Then we descend to the early iron age when neoliths are yet being used. Here tanware is more common than redware and polished blackware and chocolate-coloured ware also occurs. The next lower level is the full neolithic yielding largish well-ground neolithic celts and having no trace of iron. Along with coarse pottery this level yields finely polished blackware. It may be surmised that blackware began to be used in the neolithic period and continued to be used in the iron age. The continuous use of polished blackware commencing in the neolithic period and found again in the iron age proves the continuity of the iron age with the neolithic age. In the first trial trench whose evidence has not been used for this note, copper slag pieces and a copper fish hook were recovered from the upper part of the neolithic level. In spite of the opinion of Bruce Foote to the contrary, one will be led to form the hypothesis that copper and iron were both in use in small quantities from almost the middle of the neolithic period (c. 4000 ? B.C.), and that iron very soon superseded copper and became more popular. In the caves around Chandravalli, the occurrence of neolithic implements has been noticed along with evidence of very primitive iron smelting. This lends support to the view that neolithic man in the Dakhan commenced his use of iron when yet he was using his polished trap celts and pounders—perhaps along with small quantities of copper.

In the neolithic age it is possible to distinguish between the full neolithic with its large celts, pounders, mealing stones, adzes, etc., and the early neolithic, in which the celts are often chipped all over the body and ground only at the edge. Others are

Microolithic age

between two and three inches long and are made of sand stone and other materials of a texture much softer than trap. These small celts are generally flat-sided and thinner and have often flattish though narrow tops. They look almost like toys. The fact that in association with them occur quartz flakes and pigmy stone implements, leads to the conclusion that there was the beginning of neolithic industry during a microolithic stage of culture. This was one of the most unexpected surprises of the excavation, for it was now definite that instead of microoliths being stray occurrences met with near the surface, a large and long lived level had been struck, which yielded plenty of microoliths and evidence also of a local microolithic industry, such as rejected quartz flakes, chipped cores, etc. The occurrence of bone beads and of coarse grayware pottery containing clay mixed with mica, which easily degenerates under the long continued action of moisture, was something new in the prehistory of the Dakhan. Microoliths had no doubt been collected in various parts of India, but a regular microolithic settlement and one definitely underlying and leading on to the neolithic strata was a find worthy of further study.

The discovery of the microolithic settlement suggested that at Brahmagiri at last

Roppa culture

we had found something connecting with the late mesolithic period. But of the various mesolithic cultures, this microolithic culture, which, for identification, has here been provisionally called 'Roppa Culture' after the nearest village, appears to correspond much less with the late paleolithic Azilian stage of Europe or with the Gafsiian stage of north-west Africa. The definite presence of coarse pottery and of a finely shaped shoulderless tanged crystal arrow-head, the burial of children's bones under the kitchen floors in wide mouthed coarse grayware urns, the occasional presence of spouts and darkware slip-painted pottery, of buffalo and horse (?) bones and stone pounders, hinted at first at greater affinity with the later microolithic cultures resembling the Campignian of France. A closer study revealed that the split-edged pick, the painted pebble, the incised ornamentation on pottery and other characteristics of the Campignian culture appeared to be absent. So we concluded that we were face to face with an early neolithic-microolithic culture which was different from anything till now known to prehistory, but was parallel to the Campignian. European archaeologists have generally assigned the Campignian culture and other related microolithic cultures to about 8000 or 6000 B.C. It was extraordinarily interesting to think that a level had been discovered containing evidence of a human settlement in the Dakhan in the late microolithic period.

The most important objects met with during the course of the overground survey were the groups of cromlechs, dolmens and cistvaens (Pl. XVI, 1). Externally, these resembled in general appearance the groups found in many other parts of

Cromlechs.

the Dakhan plateau and especially in Mysore. Some cromlechs showed, instead of the single circle of rough boulders, double circles of stones the intervening space being filled in with rubble. Only a few table stones were visible above ground, and in the case of a number of cistvaens without the table stones and the circles of stones, the tops of the stone boxes with their side slabs projecting anti-clockwise in the swastika fashion could also be seen (Pl XV, 3). Occasionally a funerary urn buried in the earth was also just visible in the ground. It was clear that this group of prehistoric objects belonged to a great necropolis which must have been in existence and use for several hundreds of years. The people of the adjacent villages called these structures 'Maurya dwellings,' and it was significant that the name Maurya was in use in such close proximity to a genuine Maurya town. It was surmised that while the people of the Maurya times may also have been buried in the locality, the great bulk of the cromlechs which clearly exhibited what looked like a development of several centuries belonged to the prehistoric period of Isila town. A number of these cromlechs were selected and excavated. Where necessary, the dolmens were blasted, the circles of stones were removed and the cistvaens constructed with large flat slabs and were made available for study. It was found that the cists had their slabs projecting in one direction anti-clockwise as in a swastika and that usually on the east or south-east, the wall slab had a hole about 15 to 18 inches in diameter and that this was covered over on the outside with a shutter slab. The contents of the cistvaens were examined in stages of 2 or 3 inches depth. It was found that below the top layer of earth there were thick layers of lime-stone intended perhaps to prevent the buried corpses from being attacked by vermins and also to help their faster decomposition. Below the limestone layer often commenced to appear varied kinds of pottery placed around the walls on the inside with the skeletons themselves lying in the middle (Pl XV, 4). Some of the cists had been divided into two or more chambers by cross slabs and each chamber contained a separate burial. The bottom slab was reached generally at a depth of 4 to 6 feet.

That the cromlechs and cistvaens were burial chambers was clearly established by the occurrence of human skeletons in nearly every one

The burials

of them. Only one fractional burial was noticed. It appeared to be that of a boy whose disconnected skull was found placed erect on his chest. A few cases were of multiple burials, a number of corpses being packed into single chambers. One of these contained as many as four full grown men's skeletons with some bits of iron weapons. They might have been soldiers killed in a skirmish and buried together. In one cist a husband lay on his

back with his leg bones folded in padmasana as in modern South Indian burials, and his wife lay to his left on her right side with her arms embracing him. This looked like a case of 'sati'. A sword blade was recovered close to the man's skeleton. In another cist the skeleton lay slightly turned to the right with a battle axe by its side and a large number of pots around it. In still another cist, one hand of the corpse was placed on the mouth of a pot. In nearly all the cases, the head of the corpse was to the north or north-west and the feet towards the south or south-east facing the hole in the wall slab.

An attempt was made to recover some of the skeletons but many of the thinner bones and especially the skull bones which had become soaked in moisture percolating from the canals and rice-fields had become exceedingly brittle and went to powder even with the lightest touch. Since no arrangement had been made for recovering these skeletons by the shellacing process, photographs of the skeletons were taken as far as possible *in situ* and they were once again covered over with earth. The weapons found with the corpses and most of the pottery were, however, collected, often along with the decayed contents. The pottery generally consisted of coloured ware painted red and polished or more often richly polished blackware. In two burials a number of pots, each with three short legs, were collected though these pots were much smaller than the footed pots found in some other prehistoric sites near Bangalore and Kôlâr, and exhibited in the Government Museum, Bangalore. In one case only a largish redware pot was found with the lattice design painted on it in white. It was clear that a fuller study of the necropolis could yield much more information about the people living in prehistoric Isila in the iron age. No combs or neoliths were found in any of the burials. It was also surmised that a sequence study of prehistoric burials might prove profitable since it looked as if there was almost an evolution in the burials in their shape, size and mode and also in their pottery. It was also clear that wherever a field of cromlechs was found, as in so many places in the Dakhan, a prehistoric dwelling site ought also be found in its proximity.

The provisional conclusions drawn from the study of the prehistory of the Dakhan, as mentioned in the previous paragraphs, may now be stated briefly. The dates mentioned are widely approximate and purely provisional and suggestive.

Conclusions

- 1 There is evidence to confirm Bruce Foote's conclusion that the Dakhan passed through some stages of lower paleolithic culture parallel to the Chellean, Acheulean and Mousterian epochs of Europe 50,000 to 30,000 years ago and possibly through a stage corresponding to the Magdalenian (c. 13000 B.C.). No stratigraphical study of these cultures has yet been possible.

- 2 Some time later a microlithic culture spread over the Dakhan using pigmy stone implements along with coarse greyware pottery and shell and bone beads.

This industry is different from the other known mesolithic industries of the world and appears to be parallel to the Campignian and other later mesolithic or early neolithic types of 8000 to 6000 B.C in Europe.

3 In the microlithic period, the art of polishing implements spread over the Dakhan until at last harder stones were polished and shaped into celts, pounders, etc., and the full neolithic period began and flourished (6000 to 4000 B.C.). The characteristic pottery of this time was polished blackware which is found along with coarser types

4. Some time in the neolithic epoch copper and iron appear to have come into use and the copper age possibly flourished for a comparatively short period (about 3000 B.C.). During this time, small quantities of iron appear to have been in use.

5. In the late neolithic period the method of producing larger quantities of iron was discovered and its use spread over the Dakhan (About 2500 or 2000 B.C.).

6. Very soon the Dakhan entered upon an iron age in the earlier part of which stone implements were in use along with iron (About 2000 B.C.). Later on, in the full iron age a prehistoric culture of high quality developed (About 1500 to 500 B.C.). Polished blackware pottery was popular during a considerable part of the period, then came coloured ware in the shape of tanware and redware. Commencing from the period of the blackware and extending to the earlier part of the redware period, the art of ornamenting drinking cups and other vessels with lattice wicker work and plant patterns in dark-red and white was in vogue. The cromlechs and other megalithic structures appear to belong to the period extending from the early iron age right on to the Maurya times, and their evolution can now be suggested. (2000 to 200 B.C.)

7. Coloured and polished pottery, often red or brown outside and black inside, continued to be used during the epoch which we can definitely assign to the Maurya times. The art of ornamenting with incised designs and relief mouldings commenced about this period and continued during the succeeding Śātavāhana epoch (200 B.C. to 200 A.D.)

8. Śātavāhana pottery is characterized by redware, somewhat polished and ornamented, often with varied relief and incise patterns. Wide-mouthed drinking cups and large round bottomed urns became exceedingly common during this period.

9. The existence of civilized town life is traceable from the iron age onward for a comparatively long period of time before we reach the beginnings of history.

10. There now remain to be gathered the details of four stages of prehistoric culture in the Dakhan

(a) the lower paleolithic,

(b) the microlithic,

(c) the neolithic, and

(d) a highly civilized, well-established and widely spread iron age civilization which is connected with the Maurya and Śātavāhana epochs at its later end.

PART VII—INSCRIPTIONS.

BANGALORE DISTRICT.

BANGALORE TALUK, DOMLUR. (C. AND M. STATION)

1.

On the south face of the north-eastern pillar of the navaranga of the [ruined
Sōmēśvara temple

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು ದಂಡಿಗೆ ಸೇರಿರುವ ದೊಮ್ಮಲೂರು ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ
ಈಶಾನ್ಯಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ತೆಣ್ಣಣ್ಣದ ಮಣ
- 2 ಲತತು ಕೊ ಇಲ್ಲೂ
3. ತತು ಪಡುವುರ್ ಸೆತ್ತ
4. ಕುನಾಂಕಾ
5. ರಾಂ ಪಟ್ಟಣಕ್ಕ
6. ರಾಮನ ರೇಮ
7. ನಡಾ ತುನ್

Transliteration.

1. Tendai man [da]
2. lattu . kō ivūr
3. ttu Paduvūr Settu
4. . . kunānkā
5. ran Pattanakk
6. ramu makan Rēma
7. ṇḍai tūn

Note

This is a fragmentary inscription recording the setting up of the pillar on which the record is engraved by a person named Rēmandai, son of Pattanakkiram. A certain Paduvūr-settu in Tendaimaṇḍalam is mentioned earlier in the record. His relation to the donor is not clear owing to lacunae in line 4.

The characters seem to belong to about the 13th century A. D.

On a fragmentary viragal near the Kailāśeśvara temple at Malūr. [Plate XVI-3]

Size 4' × 2½'.

ಮೂರು ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೇಲ್ಭಾಗವಾಗಿ ಹಾಕಿದ್ದ ವಿರಗಲ್ಲು (ಬಲಭಾಗ ಒಡೆದು ಹೋಗಿದೆ).

ಪ್ರಮಾಣ 4' × 2½'.

1. ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಲಾತಿತ ಸಂವತ್ಸರ ಸತಂಗ
2. ಸಂವತ್ಸರಂ ಪ್ರವತ್ತಿಸೆ ತದ್ವರಿಷದ್ಭನ್ನರದ ವೈ
3. ಪಂಚವಿಯುಂ ಬೃಹಸ್ಪತಿವಾರದನ್ನು ತೈಲಪನ ಪ
4. ನ ಕಳೆಗದಲ್ ಬಲ್ಲವತಿಯ ಬ್ರಹ್ಮನೊಡನೆ ಕ
5. ಪಂಚಲದೇವನ್ ಸಾಲ್ವ ಬ್ರಹ್ಮನಂ ಕಜುಪಿ ನಲ್ಲರುದು
6. ಸತ್ತ ಪೊಲೆತಾಳ್ವನ ಮನೆವಗತಿ ಅಡಿಪದಧೆ
7. ರಮ್ಮ ಚಿಂಗಯ್ಯನ ಚಾವಬ್ಬೆಯ ಮಗಂ ಪೋಚನ ಕಲ್ಲ

Transliteration

1. svasti Saka-nripa-kālāśita-samvatsara sataniga
2. samvatsaram pravattise tad-varishabhyantarada Vai
3. pañchaviyūm Brihaspati-vāradandu Tailapana pa
4. na kalegadaḷ Ballavatiya Brahmanodane ka
5. Pamchaladēvan Sāli Brahmanam kalipi Nalkarudu
6. satta Poletālvana manevagaṇi Adipadadhe
7. ramma Chingayyana Chāvabbeya magam Pōchana kalla

Translation

Be it well The years of the Śaka era having expired, (and the) year being current on Thursday, the fifth lunar day of Vai [śākha (?)] in that year —

In the battle with Brahma of Ballavati, Tailapa's Pan-
chaladēva having sent Sāli Brahma died at Nalkarudu (?).
Poletālv's house servant (?) Adipadadhe Pōchana, son of
Chingayya and Chāvabbe (set up) the stone

Note

This viragal inscription stone had been inserted into the ceiling of the Kailāśeśvara temple. When the temple was renovated, it was removed by the contractor and kept by the side of the temple. The right portion of the stone is broken and lost so that the record is incomplete. Yet it appears to be important since it refers to some historic battle.

The Śaka year, mentioned in the record, is now lost. Only the month, the tithi and the week day remain. It is however possible to find out the date approximately.

The inscription appears to record the death of a hero in a battle between the armies of Tailapa and Panchaladēva. Tailapa is evidently Tailapa II, the Western Chālukya emperor, who was ruling between 973 and 997 A.D. Panchaladēva was a subordinate of Mārasinga, the Ganga king. His inscriptions are found in the Dhārwā district, and are dated between the years 971 and 975 A.D. He was ruling Sebbi 30 under Mārasinga according to an inscription in the Kālamēsvara temple at Adagunchi, the date of which is about 971 A.D. (Ind. Ant. Vol. XII, p. 255). He is addressed as Komarāṅkabhīma in another inscription in the Banāsankari temple at the village Siggāve.

In some later inscriptions—Munaj copper plates (Ind. Ant. Vol. VIII, p. 10), Gadag inscriptions (Elliot's Ms. collection Vol. I, p. 370) and Kāhge inscription of Hyderabad (*ibid.* p. 415) a stanza is found in which it is clearly stated that Taila II took the head of Panchala and began ruling the kingdom in the year Srimukha (corresponding to 973 A.D.).

The details of the date as mentioned in the present inscription are Vai, Panchami, Brihaspativāra. In the four years from 971 to 974 A.D., during which period Panchaladēva ruled, these details correspond to Thursday the 10th April 973 A.D. which might be taken as the date of the present inscription.

The Chālukyas, Rāshtrakūtas and the Gangas were fighting with one another during this period. Taila II came to the throne in A.D. 973 after conquering many hostile kings. He appears to have sent an army under Ballavati Brahma to conquer Gangavādi. Panchaladēva, being a subordinate of the Ganga king, might have sent Sāli Brahman against Taila's army in order to protect Gangavādi. In the battle that took place between these two armies, a hero in the army of Panchaladēva died and in his memory the viragal was set up.

Regarding Ballavati Brahma and Sāli Brahman nothing is known. The hero who died in the battle seems to be Adipadadhe (°), the house-servant (*manevagati*) of Poletālva. Who this Poletālva was cannot be determined. He might have been an important officer in Panchaladēva's army. The word *manevagati* is used in the sense of house-servant in many inscriptions (see E. C. III, Int. 91; Nj 158).

Pōchana, son of Chingaya and Chāvabbe, set up this stone.

The place where the battle took place cannot be determined. Viragals are generally set up either in the place of battle or in the native places of the heroes. If we take Malūr, where the present inscription is found, to be the place of battle, we can say that Taila's army had advanced as far as Malūr in the Gangavādinād. But Malūr may more probably have been the native place of the

hero. For, at the place, there is another viragal which seems to be of Poletālva's son. The latter is the following inscription.

3.

A second fragmentary viragal found at the same place.

ಅವೇ ಮೇಲ್ದಾಳವನಿಗೆ ಹಾಕಿದ್ದ ಇನ್ನೊಂದು ಕಲ್ಲು ತುಂಡು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಪರ್ಮಾದಿಯ ಸೊಳೆ ಬಿಡುಳ್ಳ . . .
2. ಪೊಲೆತಾಳವನ ಮಗ ಭುವನಾದಿತ್ಯ . . .

Transliteration

1. svasti śrī Permmādiya sūle Biyyal . . .
2. Poletālvaṇa maga Bhuvanāditya . . .

Translation

Be it well Biyyal, the concubine of śrī Permmādi . Bhuvanāditya son of Poletālva . . .

Note

This is a second fragmentary-viragal which had been built into the ceiling of the Kaulāsēśvara temple. It was also removed and kept by the side of the temple. The characters of the inscription and the name Poletālva found in it suggest that the record belongs to the same period as the previous inscription (No 2). Since a portion of it is broken and lost, it is incomplete.

The inscription mentions a concubine by name Biyyal of one śrī Permmādi. This Permmādi seems to be Mārasinga, the Ganga ruler, because Poletālva mentioned in this inscription is also mentioned in the previous one, along with Panchala-dēva who was a subordinate of Mārasinga. Poletālva might have been an officer under him. His son Bhuvanāditya appears to have been the hero who died in the battle. Biyyal might have caused the stone to be set up in his memory.

Bhuvanāditya might have also fought against Taila's army in the battle mentioned in the previous inscription (No 2). This war took place in about 973 A.D., most probably in the Ganga kingdom. During this period, Mārasinga was ruling in Talakād.

As the viragals of Poletālva's house-servant and son are found at Malūr, it might have been their birth place.

4

At Malūr, on the pedestal of the processional image of the Apramēya temple.

ಮೂಲರು ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ಉತ್ಸವವಿಗ್ರಹದ ಪೀಠದಲ್ಲ

- 1 ನಮೆ ತುಕು ರಾಮನ ರಾಜಂನ್ನ ವರದಪ್ಪಗಾರು ನಿತ್ಯಶೇವಾ

Note

This short inscription in the Telugu language, on the pedestal of the processional image of the Apramēya temple at Malūr records the presentation of the abovementioned

image to the temple by, Same Tuku Rāmana (? mistake for Sameya Kumāra or Tukā Rāma, a śāttada Vaishnava or Śāttāni), Rāchamna and Varadappa

No date is given The characters appear to belong to about the 18th century A.D

5.

Apramēya temple—On wall above the Vishvaksēna image, at the north-western corner of the navaranga

ಅದೇ ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ವಿಷ್ಣುಕೇನ ವಿಗ್ರಹದ ಮೇಲೆ ಗೋಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 . ತ ಲೋಕಕ್ಕೆ ನಡೆವುಳ್ಳವರು
- 2 ಕು ನೋಡುಕೆ ಬಿರಾರ ವಾಯಕಕಾಲು
- 3 ಮೊಹಕ್ಕುಮ ತೊಂಬಾರಹಣ
- 4 . ಮೊಲ ಬಾರಹಣಲೋ ಮುಮ್ಮ
- 5 ಬಾರಹ ಷಿಡ್ಡಕ್ಕುಳಿ ಸುತ್ತುಮವುಡು
- 6 ರಾ ವಾಯಕ ಕಾಲುಕು ವಡಕ್ಕು
- 7 ರಾಬಾರಹಣಲೋಕಕ್ಕೆ ನಡೆವು

Transliteration

- 1 ta laakku naduvulpatta
- 2 ku nokku ponvāykkālu
- 3 mērkkum tenpārkēl
- 4 mēlpārkellai munmu
- 5 parān vitta kuḷi 40 tum vutpa
- 6 ran vāykkālukku vadakku
- 7 rarpārkellaakku naduvu

Note

Numbers 4 to 23 are fragmentary Tamil inscriptions which are found in the Apramēya and Kailāsēsvara temples at Malūr and in the temples and tank at Kūdalūr. Of a number of fragmentary stones found there, only those which give some meaning and which contain some historical events, are published here Many of these inscriptions belong to the Chōla period

When the ancient Chōla temples were renovated from time to time, either the order of the stones was changed or several stones were removed and used elsewhere. Thus the stones bearing the inscriptions have been used upside down while building the walls of the mahādvāra of the temple and the steps of the tank at the place. This evidently is due to uneducated workers who knew nothing about the inscriptions So far as the Kailāsēsvara temple at Malūr is concerned, it may be stated that during its recent renovation, the inscription stones have been put in the order in which they were recorded during the first survey by Mr. B L. Rice.

No. 5 is a fragmentary inscription probably belonging to the reign of the Chōla king Rājendra Chōla I (early part of the 11th century). It gives details of the boundaries of some land granted perhaps to the Apramēyasvāmi temple at Malūr. The extent of the land granted is stated to be 40 kulis.

6.

On a fragmentary stone in the pavement near the southern door of the navaranga at the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಬಾಗಿಲ ಬಳಿ ನೆಲಕ್ಕೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು

1. ಮಲವುರಾಣ ರಾಜೇಂದ್ರಸುಮಿಂ
2. ಮಹಾಸಭಾಯೋಮ
3. ಯಿಲಿ
4. ಕಾಂಡೆ ಕರಡೆಸುಯಿ

Transliteration

- 1 Malavūrāṇa Rājendra-sim
- 2 . . . mahāsabha-yōm
- 3 . . . yilī
- 4 kal . . . karcheyyi

Note.

This is also a very fragmentary record. It refers to the gift of some land made by the members of the mahāsabhai of Malavūr *alias* Rājendra-simha-chaturvēdi-mangalam

The record may belong to about the 11th century A D as the previous one.

7

On another fragmentary stone in the pavement immediately to the right of the outer entrance of the navaranga

ಅದೇ ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊರಬಾಗಿಲ ಬಳಿ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲು.

1. ಲ್ಲಿವುಲಿ ಪ್ರಿ ಒಡೆಯಾರ
2. . . . ಲಾಣಿ ಕು
3. . . . ಕ ಕೂಲ
4. . . . ಲಿವ
5.
6. . . . ಮು ಕ
7. . . . ಸುಂಗತುತಕ್ಕು
8. . . . ಕಾಲುಕ್ಕು

Transliteration.

1	svastu śī udayār		
2	.	sali	ku .
3	.	ka	lum
4	.	iva .	.
5	.		
6	.	mu	ka
7	.	sangattukku	
8	.	kālukku .	.

Note

This is also very fragmentary. It refers to some Chōla king whose name is lost. The word *sangha* (*śangha*) is used in line 7 of the record and indicates some grant made to the *sangha* or assembly of the village Malūr

8

On the west wall of the sukanāsi of the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ಪಕ್ಕವು ದಿಕ್ಕಿನ ಗೋಡೆ ಪೀಠೆ.

1. ರಾ ಪಿಲ್ಲಾಕಾ ಅಪ್ಪಿರಮೇಯ ನಂಬಿ
2. ಕುದುಮಕನ ಭಾರದವಾಸಿ ನಿಲಾಂಡ
3. ರಾಸಿ ಕುಯಲಚ್ಚೇರುವಿಕ್ಕು ಕಿಲಕ್ಕುಮ ವ
4. ರುಕ್ಕುಮ ಲಾವಾಯ ಮರಿವಾಯಕ್ಕಾ
5. ಪಾರ್ಕ್ಕಲೈ ಇವನ ನಿಲತತುಕ್ಕು
6. ರುನ ಕೊಲೈ ಕುಲಿ ಇನ್ನೂರು
7. ರುಕ್ಕು ಇತ್ತೊಮ ಲಂಡಾ ಅಪ್ಪಿರಮೇ
8. ರಕ್ಕಾ

Transliteration.

1	ra pillākaḷ Appuamēya nambī	.
2	kudumakan Bhāradvājī Nilāṇḍa	.
3	li kūyalachcheruvikku kilakkum va	.
4	rukkum lavāy marivāyikkā	.
5	pārkkellai ivan nilattukku	.
6	run kōlāl kulī innūrum	.
7	rukku ittōm londa Appiramē	.
8	rka	.

Note

This seems to record the grant of some land measuring 200 *kulis* for some service to the god Apramēya perumāl of Malūr by Apramēyanambi and others. The boundaries of the land are given. But the record is mostly fragmentary.

No date is given The record may belong to the same date as the previous ones, namely, 11th century A D

9.

Kailāśēśvara temple at Malūr On a fragmentary stone lying at a distance of about 15 feet to the west of the temple well.

ಅದೇ ಗ್ರಾಮದ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸೇರುವ ಭಾವಿಗೆ 15 ಅಡಿ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

1. ಲೇಖನಾರ ಜಯತೇಕಮಲಲಿ
2. . ತತಾದಿಮ ದೇವತಾಕು ಅಮೃತಾದಿಕ್ಕು
3. . ಕಕಾಲುಕ್ಕು ಕಿಲಕ್ಕು ವಾಡಪಾರ್ಕೆ
4.

Transliteration

- 1 dalēśvara Jagadēkamalla
- 2 . ttādum dēvaikkū amudupadikku
- 3 . kkālukku kilakkum vaḍapārke
4.

ote.

This is a fragmentary inscription and seems to belong to a Hoysala king (name lost) who had the titles Mahāmaṇḍalēśvara and Jagadēkamalla. Among the Hoysala kings Narasimha I had these titles. It records a grant of some land for the service of food offerings of the god Kūttādundēvar (most probably Kailāśēśvara temple).

The characters seem to belong to about the 12th century A D

10

On the lower section of the south-west wall of the navaranga.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ದಕ್ಷಿಣಭಾಗದ ಕೆಳಗೆ

1. ಪತುಮ ನಂದನ ಸಮಿನಾಸಾತು ಆತಿ ಮಾಸಮುದಲ ಅನ್ನಾದು ಪನ್ನಿರಾಂಡು ಪಣ

Transliteration

1. patum Nandana saminasāattu Āti māsamudal annādu ponnirandu pana.

Note

This is also a fragmentary record It registers a grant of 2 hanas for some services in a temple on the 8th day of Āṇimāsa in the cyclic year Nandana. No other details are available

The characters seem to belong to about the 13th century A D

11.

Another fragmentary inscription (upside down) at the bottom of the south-west outer wall of the navaranga.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಫಿಲಾಂಟೊ ಮಫ್ರಾಸಾನ್ ಸಾ ಕ್ರ ಸಿಂಕಾಚಚತು

Transliteration

1 lalanāttu Malavūrāṇa Rā . . . ndra śinkachchatu

Note

This is also a fragmentary inscription. It merely names the village Malavūr *alias* Rājēndrasinhachchaturvēdīmanṅalam situated in Kilalanād.

12.

A fragmentary inscription (upside down) on the north wall of the same temple, north-east top corner.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಭಾಗದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ತಲಕೆಳಕಾಗಿ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

- 1 ತು
2. ಕ್ಕು ಉಕ್ಕುಮು ಮಫ್ರಾಸಾನ್ ಸಾ ಕ್ರ ಸಿಂಕಾಚಚತು
3. ಲಾಕ ಮುದಾಯಾರುಮು ಯಿರುವಾರುಮು ಂರಿ

Transliteration

- 1 ma ttu
2 kku onrukkum ga 3 m kachchānam mūnru kkum
3. lāka mudāyārum yiruvārum eṇi

Note

This fragmentary inscription records the grant of 3 kachchānams (or gadyānas) by some persons probably for the illumination in the same temple.

13.

A fragmentary inscription on a basement stone in the front verandah of the same temple.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯರುವ ಸ ಮಾನ್ ಪತ್ತಿನ್
2. ವಾ ನನ್ ಆಫ್ರಾತು ಇಪ್ಪಡಿ

Transliteration.

1. Yaruva . . . sa . . . matān pattina
2. . vā nala eṇuttu ippadi

Note

This fragmentary record gives merely the name of a signatory to a grant. But the name is broken and lost

14.

On a basement stone set upside down in the north-east angle of the Kailāśēśvara temple

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ತಲ ಕೆಳಕಾಗಿ ಹಾಕಿರುವ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಲಿ ಸಂಕತು ವೇಲಾ ತಿಲ ಕರಾಲ ಪೆರುಂಕಾವಲ ಪಪಲಾ
 2. ಪೆತಿಮಂಕಲತ್ತು ಸಬ್ಬಾಯಿರು ಅಪ್ಪಾಮೇಯಾ ವಿ
 3. . ಮ ಕೊಲಲಿ ನಿಲಮ ಉಪಂಕಿನುಕ್ಕು ವಂದಾ ನಿಲಮ ಉ
 4. ಣ್ಣಾಣಕ್ಕು ನಿಸತಮ ಪೆರುತ್ತಿರಣ್ಣಿ ಲಿಗಕ್ಕಿಣ್ಣುಕ್ಕು ಣ್ಣಾಣ್ಣಿ
 5. ತತಾರಾ ಕುರುತರಣ್ಣಿ ಮುತಲಾಕ ಲಿಲಿಣ್ಣಿ ಲಾವಣ್ಣಿ
- (ಈ ಶಾಸನದ ಮೊದಲನೆಯ ಭಾಗವು ಅಮೃತನವರಗುಡಿ ಹಿಂಭಾಗದಲ್ಲಿದೆ)

Transliteration

- 1 lai sankatu vēlai ttol perunkāval ppalapa
2. ppēṭimankalattu sabhāyōru Appuamēya vi
- 3 . m kollai nilam upankinukku vanda nilam uru
- 4 nnaikku nisatam peluduandu vilakki nukku ennai
- 5 . ttāi kurutarane mudalāka sainasta pāpankal

Note

This forms one of the fragments of an inscription which had been originally carved on the basement stones of the Apramēya temple. The slab on which this fragment is written must have been taken from that temple and used for the repairs of the basement of the Kailāśēśvara temple at the same place. The fragment seems to be the continuation of No 234 of the Bangalore Supplementary volume (Ep. Car.)

The record contains a very small portion of the historical introduction to the reign of the Chōla king Rājēndra Chōla I found usually in his inscriptions. It registers the grant of some land for purchasing oil to light two lamps every day before the god Apramēya in the Apramēya-vinnagar (at Malūr). The grant is said to have been made by the *sabhāyōr* (members of the assembly) of Nārasimhachaturvēdi mangalam from out of the lands belonging to them.

No date is given. But the record belongs to the reign of the Chōla king Rājēndrachōla I

15

On the north basement of the Kailāśēśvara temple

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ದಿಕ್ಕಿನ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

1. ஓர ஒரு திருந்தாவினக்கு நிறபதாக நான் குடுத்த
2. காடியாளுமாக இரகைக்
1. டையாந ஆழ்வாந பிச்சநெந முடிக்கொண்ட சோழமண்ட
2. பொந முற்ற பொலியூட்டுகைக்கொண்டே

Transliteration

1. raī oru tirunandāvilakku nīrpadaṅka nān kudut[to]
2. kāḍiyālumāka irakshai
1. dāyān ālvān picchehanena mudikondachōlamanda
2. pon mūṇir polyuttukkaikkonde

Note.

This is also a fragmentary inscription and records the grant of a sum of 3 pons by a person named Picchehan whose full name is partly lost. The interest on the amount was to be used for a perpetual lamp in the temple (of Kailāsēsvara).

No date is given.

16.

On the easternmost beam of the north wall of the navaranga of the Śrī Gōpālakṛishna temple at Chickmalūr

பகவதேஸ்வர ஸ்வாமிநாதர் கோபாலகிருஷ்ண தீர்த்தவாசலில் நவரங்கம் ஸ்தலம் விகிதம் கிராமேஸ்வரே.

1. ஸ்ரீமதி ஸ்ரீ மழவாரு உடையருக்கு மனெச்சொலுடை
2. யான மனவாருடை , செட்டியார் மகன சிங்கண்ணன்
3. செய்வித்த அறை

Transliteration

1. svastī śrī Malavūr udayarukku Manesekāl uḍai
2. yān Maḷūrāṇḍai settiyar magan Singannan
3. śeyvitta arai

Note

This inscription records the construction of the hall (navaranga in the Gōpālakṛishna temple) at Malavūr by Singannan, son of Manesekal-udaiyān Maḷūrāṇḍai śetti. No date is given.

17.

In the verandah of Chellamma temple—opposite to Kūḍalūr tank
செல்லம்மா ஸ்வாமிநாதர் தீர்த்தவாசலில் விராண்டில் கட்டிய கல்லு.

1. ஸ்ரீமதி ஸ்ரீ முடிக்க
2. ண்ட சோழமண
3. லத்து செந்தி
4. சோழவளநாடு
5. க்குழை நாடு
6. கட்டலாநாடு அரசு

7. ராசச்சதுறவேதி
8. மங்கலத்து அக
9. த . . . உடைய
10. மஹாபேவற்கு பரி
11. கரணத்து உடை
12. டயார . . .
13. .

Transliteration.

- 1 svasti śrī Mudiko-
- 2 nda Chōlaman[da]
- 3 iattu śenti
- 4 śōlavalanāttu
- 5 kkilalai-nāttu k-
- 6 Kūdalūrāna Rāja-
7. rājachaturvēti-
- 8 mankalattu Aka-
9. tā . . . udaya-
- 10 mahā-dēvaṅku Śī-
- 11 karanattu u
12. dāyār . . .
- 13

Note.

This records some grant made by an officer of accounts (sikananam), not named, for the services of the god Agata . . . udayā- mahādēvar at the village Kūdalūr *alias* Rājarājachaturvēdimangala situated in Mudigondaśōlamandala and . . . Sendi-śōlavalanāttu and Kilalanāttu Some letters in lines 9 and 12, are lost and line 13 is completely effaced.

No date is given.

18

On a step to the north side of Kūdalūr tank—3rd stone from the east.

காடலூர் கோவில் முன்புநகர் காகராவ் டீவன்மந் தீவன்மந்

1. லைநாட்டு ககட லுராந
2. நகரூடையார் மகந செம்பொ
3. தாகவிடேந

Transliteration.

1. laināttu Kūdalūrāna . . .
2. nkārudāyār makan Sempo
3. tāka vitten

Note

This record is very fragmentary. It seems to register some grant by a person named Sempo . . son of . . . nkār udayār at Kūdalur in [Kīla] laṇāttu.

No date is given

19

On the 4th stone from the east at the same place.

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲು

- 1 ಖ್ಯಾತಿ ಪ್ರತಿ ಮುದಿಕಂಡಾ ಸೋಲಮಂಡಲತು ರಾ
- 2 ರಾಸ ರಾಜರಾಜ ಪರತುಲೇಶ್ವರಿ ವಹಿಕಲತು ಉದಯಾರಾ
- 3 ಉದಯಾರಾಂಡಾರನ ಸಂಧಿವಿಲಕ್ಕುತ್ತು ಇದಲ ಮ

Transliteration.

1. svastā śrī Mudikonda Sōlamandalattu Rā
2. rāsa Rājaraṇa śaturvēdimangalattu Udayār
- . Udayāṇḍāṇena śandivilakku itta ga

Note

This is also fragmentary. It records a grant of money for *sandivilakku* ' (lamp to be lighted during the twilights, morning and evening) by a person named Udayāṇḍān for the god

No date is given

20

2nd stone from the south-western side of the same pond.

The inscription is upside down

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ಮೆಟ್ಟಲಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

- 1 ನಾ ಪ್ರತಿ ಮಾಲೇಶ್ವರಾರ್ ರಾಕಾ

Transliteration.

1. n sri Māhēśvarar rakshai

Note

This fragmentary inscription merely contains the last two words of a grant 'māhēśvarar rakshai' meaning the protection of the Māhēśvaras (Śaiva inhabitants). The details of the grant are lost

21

3rd inscription stone from the east

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಮೆಟ್ಟಲಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು

- 1 ಪ್ರಮಾಣದಿ ನಾಯಕಕುಡುಮ ಇ ಸಾಕಕಯ ನಾಯಕಕುಡುಮ
- 2 ಮ ಉದಯಾ ಲೋಕೇಶ್ವರಾ

Transliteration

- 1 lamāṇḍi nāyakkanum śāttaya nāyakkanum
- 2 m udaya Mahādevarku

Note

This record is also very fragmentary and registers some grant to the god Mahā-dēvar by certain persons named lamāndināyaka and . . . śāttaya Nāyaka .

No date is given

22

On a stone built into the platform in front of Śrī Rāma temple at Kūdalūr.

ಅದೇ ಕೂಡಲೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಜಗಜ್ಞ ಸೇರಿಸಿರುವ ಕಲ್ಲು

1. ಷ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸಮಸ್ತಾ
2. ರಾ ತವಾರಾವತಿ ಪುರ
3. ಉಗಾಂಡಾ ಗಾಂಡಾ
4. ನಕಾ ಪ್ರಾದಾಪಾ ಚಚಾ
5. ಕಾಂಠಿರಾವಾ ಮಕಾರಾಜಾ
6. ವಾತು ಪೋಸಾ
7. ವಾಸು ಸಮವಾ
8. ರಾ ಪುಸಾತು

Transliteration.

1. svasu śrī samasta . . .
2. ra Tvādvati-pura .
3. lu ganda ganda
4. nka pradāpa chcha . . .
5. kanthirava Makarāja
6. vattu Pośa
7. vasu samva
8. rra Pūsattu

Note

This fragmentary inscription contains some titles of the Hoysala kings and names the year of the record (Viśvāvasu) and the constellation Pūśa.

23

Another fragmentary inscription to the east of Chennapatna No. 271 on the south wall of the Arkēśvara temple.

ಮಛೂರು ಪಟ್ಟಣದ ಅರ್ಕೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಇನ್ನಪ್ಪಣ 271ನೆಯ ಶಾಸನದ ಪೂರ್ವಕಡೆ

1. ಉಸಾ ನಾಠಪಾರ್ಲೆಲ್ಲೆಯು ತುಂಗುಡಿ ಷ ಸಮಗ್ರತಲಾಕ ಮುನಾಳು ಷೋಕಪುರಾಂ
ಉರಿ ವಿನಾಯಾ
2. ಮೆಯಾಲ ಅಮೃತಪದ್ಮಕ್ಕೆ ಇವರ ಬಕಕಲ ವಾಂಕಿರ ಮ ಕಾ ವರುಪತು ಪೊರ್ದುಕ್ಕು
ವರಪತನಿಯಿಲಾಯಮೆಯಾಲ್ ಇರ್ನಿಲಮ
3. ಸಿವಾಶ್ವಾತುಣಕಾಣಿಯಾಕ ಕ್ಕುರಿತದೇತಾಮ ಇರನಿಲತನಿಲ ನಿಸತಮ ಕುಣಿ ಅಗಿರಿ ಸೆತುತತ
ಕುಡವತಾಕವು ಇರನಿಲ

- 4 ಮ್ ಅಧಃಶಾ ಪೆರೃಕಕಕುಣಿಯಾಕ ಒಯಕವಲಿವಳ್ಳಿ ಪಣ್ಣಣಿಕ್ಕುಡುತೆತಾಂ ಇಕ್ಕಾಯಿಲಿಂ
 ಖೃರಾಪಾತಿಕೇರಾಂ ಖೃರಾಪಾ
 5 ತಿಕಣ ಲುವಹತ್ರೂರಾಕ ಖಾಳಾಣಾಂ ಂಗ್ರತಿಕೇರ ಕೋಮಾಲಿಯಾಣಾಡಾರಾಣಾ ಡಯಾಣಾಡಾರಾಣಾ
 ಂಗ್ರತು ಪಿಃ

Transliteration

- 1 ṅṇa nārpāl ellaiyūm Dunmuki-sa . śam mudalāḡga mēnu sammatścharam
 ēri vilaiyā
 2 maiyāl amudupadikku ivar pakkal vāṅgina ḡa kā (?) varupadu
 ponnuḡku varpaṭṭi yilāmaiyaḡ in-nilam
 3 Śiva-brāhmana-kkāṇiyāḡga kkuḡuttōm in-nilattal nisaḡam kuruni aṛiśi
 śeluttakkada-vadāḡḡarūm in-nila-
 4 m archanā-perukka-kkāṇiyāḡga udhaka-pūrvam paṇṇi kkuḡuttōm ik-kōyil
 sthānāpati-galōm sthānāpa-
 5 tṡgal mūvarkum āḡga śāsanaṇ eluḡinēn kōmāliyāṇḡdāraṇ Mayanāṇḡṇa
 eḡuttu śrīh

Note

This fragmentary inscription seems to record the purchase of some land from some person for the service and food offerings in a Śiva temple (probably the Arkāśvara temple of Malūr) for the price of 60 gadyānas. It is stated in the record that as there was no yield of wet crops from the land for three years since Durmati and no return was received for the money paid, the land was granted as Śivabrāhmanapakḡṇi (present of land for a Śiva Brāhmana) and Archanāperukkalkāṇi (grant of land for services in a temple) on condition that the donee had to make an offering of one *kuranni* of rice every day for the god. This grant was made by the three *sthānapatis* of the temple with pouring of water. The śāsana embodying this grant was written on behalf of the *sthānapatis* by Kōmāliyāṇḡṇ Mayanāṇḡṇ.

24

On a stone of the well to the north of the Gōpālākṛishṇa temple at Houganūr Kasaba hobli, Chennapattṇa Taluk

ಚನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹೊಂಗನೂರು ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಕಡೆ
 ಬಾವಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು

(ಯಾವುದೋ ದೇವಸ್ಥಾನದ ತಳಪಾಡಿ ಕಲ್ಲಿನ ಒಂದು ತುಂಡು)

ಎಡಭಾಗ

1 ರಕ್ತೇಸರಿಪ

2 ಬರೆನಾಡಪ್ಪಕ್ಕ

3 ದುವಗೇಸಯ್ಯನೈ

ಬಲಭಾಗ

1. ನರಾಯರಾಯ ಪಾಣ್ಡು ನಾಡ ಹವಯೂರ್ನಾಡ
2. ಆಜುಪಳ್ಳಿಮುಂ ಮತ್ತಮಿಲ್ಲಯ ಶ್ರೀ ಕೃಷ್ಣ ದೇವ
3. ನಿಮ್ಮಣ್ಣೇರಡು ಬಣ್ಣುಗಮುಂ ಮತ್ತಮಿಯೂರಪೊಲಯಕ್ರಮಯ

Note

This fragmentary inscription stone is placed on the well of the Gopālākṛishṇa-svāmi temple at Honganūr. It appears to be the basement stone of some temple. It is about 3 feet long and a foot broad. There is another fragmentary stone to the south of the Āṇanāya temple at the same place which also appears to be a basement stone. It is published as Channapatna 43 in E. C. IX. It would have been very useful if the other fragments were also found. From the characters of the present inscription and the titles found in it we can definitely say that the record belongs to the Chōlas. The date of this inscription might be the same as that of Cp. 43, *i.e.*, about 1020 A. D.

The important temples at Malur, Kūdalūr and Malūrpatna were constructed by Chōla princes. During the Chōla period some Chōla Viceroy seems to have been ruling in these parts. He might have constructed both the Saiva and Vaishṇava temples in these parts and made grants to them. At Honganūr also some Krishna temple seems to have been constructed at that time. The word Śrīkrishṇadēva applies to the god and some grants are made to that god.

The present Gōpālākṛishṇa temple at Honganūr is a later construction. Probably it was built at a later date on the spot where the old Krishna temple of the Chōla period stood. Some basement stones of some temple belonging to the Chōla period are found in the village. One of them bears the inscription (Cp. 43) which appears to be the beginning of a larger inscription and mentions the titles of a Chōla king. The present record appears to be the last portion of an inscription mentioning some grant.

At the beginning of the present inscription is found *ra kēsari pa . . .*. This seems to be "Kōparakēśaripaṇmarānā" which is a title applied to Rājendra Chōla. Since a number of Rājendra Chōla's inscriptions are found around the village, the present record also may belong to his reign.

The place mentioned in the record seems to be [Ki] lalē nāda Punga. Kīlalnādu is also referred to in the inscription Channapatna 86. This Kīlālē-nādu forms the present Channapatna taluk and its neighbourhood. 'Punga . . .' might be Punganūr, the present Honganūr.

Two khandugas of land, etc., are stated to have been granted to the god Kṛishṇadēva. The meaning of the lines here is not clear. Probably some money obtained from some tax (? *pol*) might have also been granted to the god.

It is thus possible for us to conclude that the Chōlas originally constructed the Krishṇadēva temple and made grants to it. This record further shows that though

25

he Chōlas were ardent Śaivaites, they were also tolerant of Vaiṣṇavism.

At Honganūr, Channapatna Taluk, below the Śāntinātha image built into the platform of the trident stone of the Lakshmiḍēvi temple

ಅದೇ ಹೊಂಗನೂರು ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ತ್ರಿಕೂಲದ ಕಲ್ಲಿನ ಕಟ್ಟಿಗೆ ಸೇರಿಸಿದ್ದ ಜಿನಬಿಂಬದ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಘ ಶ್ರೀಕ್ರಾಣ್ಯದ ಶ್ರೀಸಕಲಚಂದ್ರಭಟ್ಟಾ
- 2 ರಕದೇವ ನಿತ್ಯರು ಮಾಧವಚಂದ್ರದೇವರ ಗುಡ್ಡುಗಳು
- 3 ಉಭಯನಾನಾಧೇಸಿಗಳು ಮಾಡಿಸಿದ ಹೊಂಗನೂರ ಶಾ
- 4 ನಿನಾಧದೇವರ ಜೋಗವಡ್ಡಿಗಿಯ ಬಸದಿ ಮಂಗಳ ಮಹಾ

Transliteration

- 1 svasti śrī mūla-saṅgha śrī Krāṇvada śrī Sakalachandra-bhattā-
- 2 raka dēva sisyaṃ Mādhava-chandra dēvara guddugalu
- 3 Ubhaya nānā dēśigalu mādisida Honganūra Śā-
- 4 ntinātha-dēvāṃ Jōgavaddige basadi maṃggala mahā

Translation

Be it well. The basadi of Jōgavaddige of the god Śāntinātha at Honganūr constructed by the Ubhaya-Nānādēśis, (merchants) who are the disciples of Mādhava-chandrādēva, pupil of śrī Sakalachandra-bhattārakādēva of Mūlasaṅgha and śrī Krāṇva Good fortune.

Note

This record is engraved on the pedestal of the Śāntinātha image. The characters seem to belong to about the 13th century A.D. The inscription records the construction of the basti of the Jōgavaddige of the god Śāntinātha by the Ubhayanānādēśis (merchants), the disciples of Mādhavachandrabhattāraka, the pupil of Sakalachandra-bhattāraka, belonging to the Mūlasaṅgha and Śrī Krāṇva (same as the Kānūrgana) of that place

The Jaina image is broken and has been built into the platform of the trident by the side of the Lakshmi temple

26

On a stone in the backyard of Mūḡireguada's house at Sullūr, Virūpākṣhapura Hobli, Channapatna Taluk

ಚನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು ವಿರೂಪಾಕ್ಷಪುರದ ಹೋಬಳಿ ಸುಳ್ಳೇರಿ ಗ್ರಾಮದ ಜವರೇಗೌಡನ ಮಗ ಮೂಗೇರೇಗೌಡನ ಮನೆಯ ಹಿತ್ತಿಲ್ಲವ ಕಲ್ಲು (ಮೇಲ್ಕಾಕ್ಕೆ ಬಡದುಹೋಗಿದೆ)

1. ಯಣಡುವಟ್ಟನಿ

- 2 ಹೊಗೆದೆಹು ಮಗ್ಗದೆಹು ಅಡುದೆಹು ಕೂಳು ಬಾಣ ಕಳುಕು ಬೆದ್ದ . . .
 3. ಲ್ಲರೆ ಮುಖ್ಯವಾದ ಎಲ್ಲಾ ಕಿಟುಕುಳಂಗಳು ಎಂದೆಂದಿಂಗೆವೂ ಮಾ . . .
 4. ವೆಂದೂ ಆ ಚಿಕ್ಕಗಂಗವಾಡಿನಾಡ ಅಧಿಕಾರಿಗಳು ಆ ಹಳಗ
 5. ಳಲಿ ಎಂದೆಂದಿಂಗೆವೂ ಹೋಗಿದಂತಾಗಿವೂ ಮುನ್ನ ಧಾರೆಯೆನೆಹ
 6 ಕೊಬ್ಬ ಅಭಯಪತ್ರದ ಮರಿಯಾದೆಯಲು ಆ ನಾರಸಿಂಹ . .
 7 ವರಸರು ಆ ಮಹಾಜನಂಗಳಿಗೆ ಕಾರುಣ್ಯಮಾಡಿ ಬರಸಿ
 8 ಬ ಪಿರಾಶಾಸನ || ಇ ಮರಿಯಾದೆಯಲು ನೊಬ್ಬಣಬನವೆ ಪಂಡಿ
 9 ಹಳ್ಳಿ ಹಳ್ಳವೂ ತಿಂಗಳಮಂನ್ನೆಯ ನಿಬಂಧಿಮುಂತಾದ ಎಲ್ಲಾ ಕಿಟುಕು
 10 ಳನು ಆ ಎಲ್ಲಾ ಹಳ್ಳಿಗಳಿಗೆವೂ ಎಂದೆಂದಿಂಗೆವೂ ಮಾಂನೈವೆಂ
 11 ನಾರಸಿಂಹದೇವರಸರು ಆ ಚಿಕ್ಕ ಸೋಮನಾಥಪುರದ [ಮ]ಹಾ ಜನಂ
 12 [ಗಳಿಗೆ]ಕಾರುಣ್ಯಮಾಡಿ ದಾನವಾಗಿಧಾರೆಯೆನೆಹದರು ಇಂತಪ್ಪ
 13 ಹ ದೇವರಸರ ಶ್ರೀಹಸ್ತದೊಪ್ಪಮಲಪರಳುಗಂಡ ಶ್ರೀ
 14 ನೆಂವಾಸಿದಾನಾಶ್ರೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ವರ್ಗಮ
 15 , ಚ್ಚು ತಂಪದಂ || ಸ್ವದತಾಂ ಪರದತಾಂವಾ ಯೋಹ
 16 ಪ್ಪಪ್ಪವರ್ತುಪನಹಸ್ತ್ರಾಣಿವಿಪ್ಪಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ ||
 17. ನೈಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವಪ್ಪಿಃ | ಸರ್ವಾ
 18 ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ || ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration

-
 1. yana duvattani . . . ya .
 2. hogedere inaggaedere ādudere kūlu khāna kāluku bedda . . .
 3 llare mukhyavāda ellā kirukulamgalu emdemdingevū mā . . .
 4 verpū ā Chikkagamgavādināda adhikāṅgalu ā haliga
 5. lah emdemdingevū hōgadamtāgavū munna dhāreyan era
 6 kotta abhaya-patrāda mariyādeyalu ā Nārasimha . . .
 7 varasaru ā mahājanaṅgalige kārunyaṅ mādi barasi
 8. ta shilā śāsana || 1 mariyādeyalu sobbana banave pamdi
 9 halli hallavū timgala mamnneya nibamdhī numtāda ellā kiruku
 10. lanu ā ellā halligaligevū emdemdingevū māmnyavem-
 11. Nārasimhadēvarasaru ā Chikka Sōmanāthapurāda [ma] hājānam
 12. kārunyaṅ mādi dānavāgi dhāreyan eradaru imtappu
 13 ha dēvarasaru śrīhastad oppa Malaparalugamda śrī
 14 nam Vāpi dānā śrēyōnupālānam | dānāt svargam a-
 15. chyutam padam || sva datām paradatām Vā yōha
 16 shashtivarusha sahasrāni Viśthāyām jāyatē krimi ||
 17. nripānām kālē kālē pālāniyō bhavabdhī | sarvā
 18. bhūyō yāchatē Rāmachamdrah || māṅgala mahā śrī

Translation.

. with the order of protection that it is free of all taxes like smoke-tax, loom-tax, goat tax, tax on food, khāna, kaluku, beddale, (etc) at all times and also that the officers of Chikkagangavādinād should not enter those villages, Nārasimhadēvarasa gave the stone śāsana showing favour to the mahājanas According to this order all those villages are free of all taxes at all times like sobbana (?) hay stack monthly honours, nibandhi, etc. Thus Nārasimhadēvarasa, having favoured the mahājanas of Chikka Sōmanāthapura, made the gift with pouring of water For this gift Nārasimhadēvarasa's signature—Malaparaluganda śrī

The usual imprecatory verses at the end Good fortune.

Note

The record is fragmentary since the left portion of the slab is broken and lost.

Narasimhadēvarasa, the Hoysala king granted some village to the mahājanas of Chikka Sōmanāthapura free of taxes, like the smoke-tax, loom-tax, goat-tax, khāna, etc While making the gift he also ordered that the officers of Chikkagangavādinād should not enter those villages (to collect taxes)

A number of taxes are named here. But what kind of taxes are *khāna*, *kaluku* and *sobbana*, cannot be determined

In the end there is the signature of Nārasimhadēvarasa as Malaparalu-ganda. This signature is used by Ballāḷa II, Sōmeśvara and Nārasimha III, the Hoysala rulers and it has been mostly used by Nārasimha III Since parts of the Channapattana taluk where the present inscription is found, came under the Hoysala rule during the reign of Sōmeśvara and Nārasimha III, the Nārasimhadēvarasa mentioned in the present epigraph must be Nārasimha III The characters also belong to about the 13th century so that the date might be taken as about 1270 A.D.

27

At the same village, on a viragal to the left of the Upparige Basavēśvara temple

ಅದೇ ಸುಳೇರಿ ಗ್ರಾಮದ ಉಪ್ಪರಿಗೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ಗುಡಿಯ ಎಡಗಡೆ ಇರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'

- 1 ಶ್ರೀ ಪೋಮನಾಥ ದೇವರ ಈ ಶಿ
- 2 ವ ಪುರ ಸ್ಥಾಪನಾನ್ಯ ಶ್ರೀ

Note

This short inscription records the grant of the village Śivapura to the god Sōmanātha free of all imposts. The village is also known as Sōmanāthapura from

another inscription at the same place. The record is on a vīraḡa, which contains the figure of a hero with his head severed and held in his hand. Probably it is an instance of self-sacrifice. Such sacrifices in front of the Śiva temples appear to have been common during the Hoysala period. The name of the hero is not mentioned.

The characters appear to belong to the 13th century A. D.

28

On the Nandikamba in front of the same Upparige Basavēśvara temple

ಅದೇ ಉಪ್ಪರಿಗೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ನಂದಿಕಂಬದಲ್ಲಿ,

- 1 ಶುಭಮಸ್ತು ಸಾಲಿವಾಹನ ಸ
- 2 ಕ ವರುಷ ೧೪೭೭ನೆಯ ವಿಕೃ
- 3 ಮ ಸಂವತ್ಸರದ ಮಾಗ ಶು ೧೦ ಲು ಕಂ
4. ಪನಾಗರದ ನಾಗರಸರ ಮಗ ನಗೆ
- 5 ರೂರ ಬಸವರಸರು ಬಸವ
- 6 ರಾಜ ದೇವರಿಗೆ ಸದಾ ಸೇವೆ

Note

In the Śaka year 1477 Vikrama sam Māgha śu 10 Nagarāra Basavarasa, son of Nāgarasa of Kampasāgara, presented the above-mentioned Nandikamba to the god Basavarāja.

Śaka 1477 is Rākshasa and not Vikrama as mentioned in the record. The lunar year Vikrama was in Ś 1442. If the Śaka year is reckoned, the date would correspond to Tuesday, 21st January 1556 A. D. If the cyclic year is reckoned the date would be Friday, 18th January 1521 A. D. Probably the former is the date mentioned in the inscription.

There is no village of the name of Kampasāgara in the Chennapatna taluk. Many a time the Vijayanagara rulers re-named the villages after their own names when they granted them. But the original names remained and the new names disappeared. 'Kampasāgara' may have similarly been a new name that disappeared soon after.

Nāgarasa's son Basavarasa was perhaps a private person who granted the Nandikamba to the Upparige Basavēśvara temple.

DEVANAHALLI TALUK

29.

At the village Jāla in the hobli of Jāla, Dēvanahalli Taluk, on the garudagamba in front of the Kēśava temple

ಜಾಲಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಗರುಡ ಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ವಿಶ್ವೇಶ್ವರ ಸಂವತ್ಸರದ
2. ಕಾರ್ತಿಕ ಸುದ್ಧ ೧೦ ಗು

- 3 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಾಲದ ಶ್ರೀ ಚೆ
- 4 ಎನ್ನ ಕೇತವನಾಥ ದೇವರಿಂ
- 5 ಗೆ ಶ್ರೀಮನು ಮಹಾನಾಥಂ
- 6 ತಾಧಿಪತಿ ಸೊಂಜೆಯ ನಾ
- 7 ಯಕರ ಕುಮಾರ ಬೈರೆಯ ನಾ
- 8 ಯಕರು ಮಾಡಿಸಿದ ಗರುಡ
- 9 ಕಂಠ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 Vñrōdhi-samvatsarada
- 2 Kārttika sudda 10 Gu
- 3 svasti śrī Jālada śrī Che-
- 4 muna Kēsavanātha dēvarim-
- 5 ge sñmanu mahāsāvam-
- 6 tādhipati Somniya nā
- 7 yakara kumāra Baireya nā
- 8 yakaru mādisida garuda
- 9 kambha śrī śrī śrī śrī śrī

Translation

On Thursday, the 10th lunar day of the bright half of Kārttika in the year Virōdhi

Be it well Baṇeyanāyaka, son of the illustrious mahāsāvantadhipati Somniyanāyaka caused the Garudakambha to be made for the god Śrī Chemnakēsavanātha of Śrī Jāla

Note

This inscription records the setting up of the garulagamba by Baṇeyanāyaka son of the illustrious mahāsāmantādhipati Sonniyanāyaka, in front of the Channakēsavanātha temple at Jāla. The date of the record is given as Virōdhi sam. Kārttika su 10, Thursday. No Śaka year is given. The characters seem to belong to the beginning of the 15th century. Sonniyanāyaka of this inscription might be the same as the one referred to in E. C. IX, Ht. 31 and 63. He was a general under the Vijayanagar king Harihara II. The date of Ht. 63 is 1412 A.D. The cyclic year Virōdhi nearest to 1412 A.D. was in 1409 A.D. and the date of the record would correspond to 18th October 1409, a Friday but not Thursday as mentioned in the epigraph. Sonniyanāyaka appears to have had two sons: one of them was Hiriyapa (E. C. IX, Ht. 31) and the other Baṇeyanāyaka mentioned in the present record.

HOSAKOTE TALUK

30

On a tripod found in the earth while digging in a field called Budihalla at Vāgata of Jadagēnahalli Hobli in Hosakōte taluk.

Old Kannada Characters

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಜಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ವಾಗಟದಲ್ಲಿ ಬೂದಿಹಳ್ಳದಲ್ಲಿ ಮಣ್ಣು ತೆಗೆಯುತ್ತಿದ್ದಾಗ ಸಿಕ್ಕಿದ ಪಂಚರೋಹದ ಎರಡು ಮುಕ್ಕಾಲು ಪೀರಗಳಲ್ಲಿ ಒಂದರ ಮೇಲೆ

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.

1 ಶ್ರೀ ನಾಗಮಾರ.

Transliteration

1 Śrī Nāgamāra

Note

Two metallic tripods were found at Vāgata while digging in a field called Būdhalla. Both of them are now in the Mysore Archaeological museum. One of them bears the present inscription. A similar inscribed tripod in the Chennakēśava temple at Bēlūr, granted by Kumāra Lakshmidhara dandanāyaka, a general under the Hoysala king Ballāla II, for the god Chennakēśva, has been noticed in the Annual Report for the year 1940. The present tripod with its inscription happens to be noteworthy since it is the oldest of such tripods so far known.

Unlike the tripod at Bēlūr which is finely ornamented, the present tripod is very plain. On the flat surface of its circular band is the inscription-śrī Nāgamāra. The characters of the inscription seem to belong to the Ganga period. The letter *ra* is written lengthwise and the loop has joined the cross line. The left tail of *ga* is curved up inwards. The characters may, on paleographical grounds, be assigned to the end of the 8th or the early part of the 9th century.

The record merely contains the name- Śrī Nāgamāra. Whether he was a king or an ascetic cannot be determined. The attribute 'Śrī' denotes that he must have been an important person. Such tripods are mostly used in temples to keep the vessels used for the god's worship and the practice seems to be very old. The present tripod may have been probably presented by Nāgamāra to some temple or if he were an ascetic, it might have been presented to him by others for use during worship. The fact, however, that the metallic tripod is more than a thousand years old is very interesting.

31

Pennaūr grant of the Ganga king Durvvīṇa of his fourth regnal year found in the possession of Gōkari Channappa at Bisanahalli, Hoskote Taluk [Plate XVII]

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಬಿಸನ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಗೋಕರಿ ಚನ್ನಪ್ಪನವರ ಬಳಿಯಲ್ಲಿದ್ದು ಅವರಿಂದ ಕೊಂಡು ಕೊಂಡ ಗಂಗದುರ್ವಿಣೀತನ ಪೆಣ್ಣು ಊರಿನ ತಾಮ್ರಶಾಸನ

ಅರು ಹಲಗೆಗಳು, ಆನೆ ಮೊಹರು, ಉಂಗುರ ಸಹ

I B—

1. ಸ್ವಸ್ತಿ ಚಿಹ್ನೆಗಳಿಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕುಲಾ
2. ಮಲಪ್ರಾಣಮಾವಧಾನನ ಭಾಸ್ವರಸ್ಯ ಸ್ವಭುಜ ಜವಜಯಜನಿತ ಸುಜನಜನಪದಸ್ಯ
3. ದಾರುಣಾರಿಗಣವಿದಾರಣ ರಣೋಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾ
4. ಣ್ವಾಯನನ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತೋಬ್ಧಿಣಾರ್ಥಮುಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ಯಾಗ
5. ತಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾವಿನಯವಿಹಿತ ವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪಜಾಪಾಲನಮಾ

II A—

6. ತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣತಮತಿವಿಶೇಷ
7. ಸ್ಯ ವಿದ್ವತ್ಪ್ರಕಾಶ್ವಾನ ನಿರಪೋಷಲಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯ ನವಶೇಷಸ್ಯ ನೀತಿಶಾ
8. ಸ್ತಸ್ಯ ವಕ್ತ್ರ ಪ್ರವಕ್ತ್ರ ಕುಶಲಸ್ಯ ಸುವಿಭಕ್ತ ಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರವೃತ್ತೇ
9. ಪ್ರಣೀತುಃ ಶ್ರೀಮತ್ಪಾಧವಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃಪಿತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅ
10. ನೇಕ ಚತುರ್ಧಂತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲರಾನ್ಯಾದಿತ ಯಶನಃ ಸಮದ

II B—

11. ದ್ವಿರದ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜನಃ ಧನುರಭಯೋಗ ಸಂಪಾದಿತಸಂ
12. ಪದ್ಮಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂ
13. ಜಕಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ
14. ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಮ್ಬೋರುಹರಜಃ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಬ್ಧಿ ಸ್ಯ ವ್ಯಾಯಾಮೋ
15. ದ್ವೈತಪೀನಕರಿನ ಭುಜದ್ವಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯಕ್ರೀತರಾಜ್ಯಸ್ಯ

III A—

16. ಕ್ಷುಕ್ಷಾಮೋಷ್ಯಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಪೀಃ ಕಲಿಯುಗ ಬಲಪಜ್ಞಾವಸನ್ನ
17. ಧರ್ಮವ್ಯಪೋಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮನ್ಮಾಧವಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರೇ
18. ಣಾಪಚ್ಛಿನ್ನಾತ್ಮಮೇಧಾವಭೃಥೋಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬಕುಲ ಗಗನಗಭ
19. ಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಕೃಷ್ಣವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯ ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವ
20. ತಾಬ್ಧ ಪರ್ಯುಗ್ಧ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಂಭಮಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರ

III B—

21. ಸ್ವರಾನವಮದ್ಧೋಪ ಭುಜ್ಯಮಾನ ತ್ರಿವರ್ಗಸಾರಸ್ಯ ಸುಸಂಭ್ರಮಾವನಮಿತ ಸಮಸ್ತ ಸಾಮ
22. ನ್ತಮಣ್ಣಲಸ್ಯ ನಿರಂತರ ಪ್ರೇಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾ
23. ತಿತಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನಃ ಕಾರ್ತಯು (ಗ) ಗೀನ ರಾಜಚರಿ (ಪ) ತಾವಲಮ್ಪಿನಃ ಅನೇ
24. ಕನಮು(ನಾ)ರ ವಿಜಯೋಪಾಚ್ಛಿತ್ ವಿಪುಲಯಶನಃ ಕ್ಷೀರೋದೈಕಾರ್ಣವೀಕೃತ ಭುವನತ್ರ
25. ಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರದಾನ ಶೌರ್ಯಸ್ಯ ಅಖಿಷ್ಣು ಪರಾಕ್ರಮಾಕ್ರಾಂತ ಪ್ರತಿರಾಜ

IV A—

26. ಮನ್ತಕಾರ್ಪಿತಾಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ಅನೇಕ ಮುಖಾಭಿವರ್ಧಮಾನ ವಿಭವೋದಯ
27. ಪರಾಜಿತ ದ್ರವಿಣೀತ್ವರಸ್ಯ ಪ್ರಧಿತಾನೇಕ ಗುಣ ಗಣ ನಿಧಾನ ಭೂತಸ್ಯ ವಿ
28. ದ್ವೈತಪ್ರಧಮಗಣ್ಯಸ್ಯ ಪ್ರಣಯಜನ ಹೃದಯ ನಂದನಸ್ಯ ಮರ್ಯಾದಾಲಂಘ
29. ನಾಲಂಕೃತ ರತ್ನಾಕರವೃತ್ತಸ್ಯ ಯಥಾರ್ಹದಣ್ಣತಯಾನುಕೃತ ವೈವಸ್ವತಸ್ಯ ಪ್ರತಾ
30. ಪಾತಿತಯಾನುಗತ ವಿವಸ್ವತಃ ವೈವಸ್ವತಸ್ಯೇವಮನೋಃ ವರ್ಣಾಶ್ವತ್ರಮಾಭಿಲ

IV B—

31. ಕ್ಷಣಾನ್ ದಕ್ಷಿಣಾನ್ವಿತಮಭಿಗೋಪ್ತಂ ಪರ್ಯಾಪ್ತವತಃ ಪ್ರಾತಿಭನೀನಸ್ಯ ಸುಪ್ರಜನ
32. ಶ್ರೀ ಜ್ಯೋತ್ಸ್ಯಾಣಮಹಾರಾಜಸ್ಯ ಪುತ್ರೇಣ ಕಾನ್ತಿವಿಶೇಷೋದಯಾವಚಿತ ಚಿನ್ಮಮನಾ
33. ಸಮಸ್ತ ದಿವ್ಯಾಣ್ಣಲ ವ್ಯಾಪಿಯಶನಾ ನೀತಿಮಾಗ್ಗಾ ನುಸಾರಿ ಮತಿವಿಶೇಷೇಣ
34. ಧನುಷ್ಯಾಘಾತಕಕ್ರೌತ ಕಿಣ್ವಕೃತಪ್ರಕೋಪ್ತೋನ ನಯನಮಿತ ಪರಸ್ಪರಿ ಚೂಳಾಮಣಿ
35. ಪ್ರಭಾರಜ್ಞತ ಚರಣ ಕಮಲಯುಗಳೇನ ಅನ್ತರಿಯಪ್ರದೃತಿ ಮಹಾಸಂಗ್ರಾಮ

V A—

36. ವಿಜಯೋಪಲ್ಪ ರಾಜಶ್ರಿಯಾ ನಿರಂತರಪ್ರೇಮೋದಯ ಪ್ರಹ್ಲಾದಿತ ಬನ್ದುವರ್ಗೇಣ ಸತತ ದಾ
37. ನೋತ್ಸವ ನಿರಂತರ ಕಲಿಕಲಂಕೇನ ಕಾತ್ಯಾಯನೀಚರಣ ಪಂಕ್ತೇರುಹ ಪರಿಚರಣ ವಿಶುದ್ಧಾನ್ತ
- 38 ರಾತ್ಮನಾ ವ್ಯಾಯಾಮ ವಿಪುಲೀಕೃತ ಸಮೋಪವಿವಕ್ಷನಾ ಕವಿವರ ಮುಖರಮಧು
- 39 ಕರಾಪಾನ ಭೂಮಿನಾ ಶ್ರೀಮದ್ಗಂಗೇಯ ಕುಲಕೇತುನಾ ರಿಪುನ್ಮಹ ವಿಲಾಸಿನಿ ವಿಲೋ
- 40 ಚನಾಞ್ಚನ ಕುಚಕುಂಕುಮ ವಿಯೋಗಿ ಹೇತುನಾ ಶ್ರೀಮನ್ಮಾಧವವರ್ಮುಣಾ ದುರ್ವಿನೀ

V B—

- 41 ತಾಪರ ನಾಮಧೇಯೇನ ಪೃಥಿವೀ ಕೊಂಕಣಿ ಮಹಾಧಿರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ಧಮಾ
- 42 ನ ವಿಜಯೈಶ್ವರ್ಯೈಚತುರ್ಥೇ ಸಂವತ್ಸರೇ ಮಧುಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇ ತ್ರಯೋದಶ್ಯಾ
- 43 ನಿಧಾಕುತ್ಸಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯ ಚರಣಾಯ ಪ್ರವಚನ ಕಲ್ಪಾಯ ಉಪಕೋ
- 44 ಟ್ಟ ನಿವಾಸಿನೇ ಸೋಮೇನೇಷ್ಯ ವಿಶಿಷ್ಟಕರ್ಮುಣಃ ಅಗ್ನಿಶರ್ಮುಣಃ ಪುತ್ರಾಯ ಕಾಪಾ
- 45 ಲಶರ್ಮುಣೀ ಆತ್ಮನಃ ಶ್ರೇಯೋಭಿವೃದ್ಧಯೇ ಕೊಱುಕುನ್ದವಿಷಯೇ ಹೇಣ್ಣ

VI A—

- 46 ಊರ್ನ್ಯಾಮಗ್ರಾಮಃ ಸರ್ವಪರಿಹಾರಯುಕ್ತಃ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಾಧಿದರ್ಶಿತಂ ಅನೃಹ
- 47 ತ್ವಾ ಪಜ್ಜಮಹಾಪಾತಕಯುಕ್ತೋಭವತಿ ಅಖಚಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃ ನೈದತ್ತಾಂ ಪರದ
- 48 ತ್ವಾಂ ವಾ ಯೋಹರೇತವನುನ್ದರಾಮ್ ಪಶ್ಚಿವರ್ಷಸಹಸ್ರಾಣಿ ಘೋರೇ ತಮನಿ ವರ್ತತೇ ಭೂ
- 49 ಮಿ ದಾನಾತ್ಪರನಾಂ ನ ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರಣಾತ್ಪಾಪನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯ
- 50 ತಿ ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ

VI B—

- 51 ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಮ್ || ಸ್ವನ್ನಾ ತುಂ ಸುಮಹಚ್ಛಕ್ಯ ನ್ತುಃಖಮನ್ಯಾತ್ಮ
- 52 ಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂ ವೇದಿದಾನಾಚ್ಛೇಯೋನಿ ಪಾಲನಮ್ || ಜೋಮತ್ತಚ್ಚಾರ
- 53 ನಾಮಧೇಯೇನ ಲಿಖಿತಂ ತಾಪ್ರಸಾಧನಮ್ || ಮಕ್ಕಣ್ಣಕತ್ತ ಮಣುಮ್ ನೆಯು
- 54 ಮೌಝಮುಪ್ಪಿಯುನ್ತರಕ್ಕುಮ್ ಒಡಲನ್ ||

I B—

1. ಸ್ವಸ್ತಿ ಜಿತಮಗವತಾ ಗತಘನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ ಕುಲಾ
2. ಮಲ ವ್ಯೋಮಾವ ಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವ ಭುಜ ಜವ ಜನಿತ ಸುಜನ ಜನ ಪದಸ್ಯ
3. ದ್ವಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಾಭಿ ವ್ರಣ ವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾ
4. ಧ್ವಾನಿನಸಗೋತ್ರಸ್ಯ ಶ್ರೀಮತೋಕ್ತಗಿ ಧರ್ಮಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರ್ನವಾಗ
5. ತ ಗುಣ ಯುಕ್ತಸ್ಯ ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪಜಾ ಪಾಲನ ಮಾ

II A—

6. आधिगत राज्य प्रयोजनस्य नाना शास्त्रार्थं सद्भावाधिगम प्रणित मतिविशेष
7. स्य विद्वक्विकाञ्चन निकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशा
8. खस्य वक्तृप्रवक्तु कुशलस्य सुविभक्त भक्त भृत्यजनस्य दत्तकसूत्र वृत्ते
9. प्रणेतुः श्रीमत्माधव महाधिराजस्य पुत्रस्य पितृ पितामह गुणयुक्तस्य अ
10. नेक चतुर्दन्त युद्धावाप्त चतुर्दधि सलिलास्वादित यशसः समद

II B—

11. द्विरद तुरगारोहणातिशयोत्पन्न तेजसः धनुरभियोग संपादित सं
12. पद्विशेषस्य श्रीमद्वरिवर्म्म महाधिराजस्य पुत्रस्य गुरु गोब्राह्मण पू
13. जकस्य नारायण चरणानुध्यातस्य श्रीमद्विष्णुगोप महाधिराजस्य
14. पुत्रस्य ज्यम्बक चरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गस्य व्यायामो
15. दृत्त पीन कठिन भुजद्वयस्य स्व भुज बल पराक्रम क्रय क्रीत राज्यस्य

III A—

16. क्षुक्षामोष्ट पिशिताशन प्रीतिकर निशित धारासेः कलियुग बल पङ्कावसन्न
17. धर्मवृषोद्धरण नित्य सन्नद्धस्य श्रीमन्माधव धर्ममहाधिराजस्य पुत्रे
18. णाविच्छिन्नाश्वमेधावभृत्योभिषिक्त श्रीमत्कदम्ब कुलगगन गभ
19. स्ति मालिनः श्रीकृष्णवर्म्म महाधिराजस्य प्रियभागिनेयस्य जननीदेव
20. ताङ्क पर्यङ्क एवाधिगत राज्याभिषेकस्य विजृम्भमाण शक्तित्रयस्य पर

III B—

21. स्फरा नवमार्द्दिनोप भुज्यमानविवर्गं सारस्य सु संध्रमाव नमित समस्त साम
22. न्त मण्डलस्य निरन्तर प्रेमबहुमानानुरक्त प्रकृति वर्गस्य विद्याविनया
23. तिशय परिपूतान्तरात्मनः कार्त्यु (ग) गीन राज चरि (व) तावलम्बिनः अने
24. क समर विजयोपाजित विपुलयशसः क्षीरोदैकाणर्णवीकृत भुवन त्र
25. यस्य निरवग्रहप्रदान शौर्यस्य अविषह्य पराक्रमाक्रान्त प्रतिराज

IV A—

26. मस्तकार्पिताप्रतिहत शासनस्य अनेकमुखाभिवर्द्धमान विभवोदय
27. पराजित द्रविणेश्वरस्य प्रथितानेकगुणगण निधान भूतस्य वि
28. द्बत्सु प्रथमगण्यस्य प्रणयि जन हृदय नन्दनस्य मर्यादा लंघ
29. नालंकृत रत्नाकरवृत्तस्य यथार्ह दण्डतयानुकृत वैवस्वतस्य प्रता
30. पातिशयानुगत विवस्वतः वैवस्वतस्येव मनोः वर्णश्रमाभिल

IV B—

31. क्षणान् दक्षिणान्दिश मभिगोप्तुं पर्याप्नुवतः प्रातिजनीनस्य सुप्रजस
32. श्रीङ्कोङ्कणिमहाराजस्य पुत्रेण कान्तिविशेषोदयावजित चन्द्रमसा
33. समस्त दिङ्मण्डलव्यापि यशसा नीतिमार्गानुसारि मतिविशेषेण
34. धनुज्याघात कर्कश किणिकृत प्रकोष्ठेन नय नमित पर नृपति चूळामणि
35. प्रभारजित चरणकमलयुगलेन अन्तरिय प्रभृति महासंग्राम

V A—

36. विजयोपलब्ध राजश्रिया निरन्तर प्रेमोदय प्रह्लादित बन्धु वर्गेण सतत दा
37. नोत्सव निरस्त कलि कलंकेन कात्यायनी चरणपंकेरुह परिचरण विशुद्धान्त
38. रात्मना व्यायाम विपुलीकृत समोप विवक्षसा कविवर मुखर मधु
39. करपाप भूमिना श्रीमद्गांगेय कुलकेतुना रिपु नृप चिलासिनी विलो
40. चनाञ्जन कुच-कुङ्कुमवियोग हेतुना श्रीमन्माधव वर्मणा दुर्विनी

V B—

41. तापर नामधेयेन पृथिवी कोंकणि महाधिराजेनात्मनः प्रवर्द्धमा
42. न विजयैश्वर्ये चतुर्थे संवत्सरे मधुमासे शुक्ल पक्षे त्रयोदस्या
43. न्तिथौ कुत्सगोत्राय तैत्तिरीय चरणाय प्रवचन कलपाय उपको
44. दृनिवासिने सोमेनेष्टि विशिष्ट कर्मणः अग्निशर्मणः-पुत्राय कापा
45. लि शर्मणे आत्मनः श्रेयोभिवृद्धये कोरिकुन्द विषये पेण

VI A—

46. ऊर्ध्वम ग्रामः सर्वपरिहार युक्तः ब्रह्मदेय क्रमेणाद्भिर्दत्तं अस्य ह
47. र्त्ता पञ्चमहा पातक युक्तो भवति अपि च मनुगीताः श्लोकाः स्वदत्तां पर द
48. त्तां वा योहरेत वसुन्दराम् षष्टिवर्ष सहस्राणि घोरे तमसि वर्त्तते भू
49. मि दानात्परन्दानं न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्य
50. ति बहुभिर्वसुधा भुक्ता राजाभिस्सगरादिभिः यस्य यस्य यदा

VI B—

51. भूमिस्तस्य तस्य तदा पलम् ॥ स्वन्दातुं सुमहच्छब्द दुःखमन्यर्थे
52. पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम् ॥ चोमत्तदार
53. नामधेयेन लिखितं ताम्र साधनम् ॥ मङ्गण्डकतुमणुमनेयु
54. म्पालुम्पद्वियुन्तरङ्गम् ओडे अन् ॥

Transliteration

I B—

- 1 svasti jitam bhagavatā gata-ghana-gaganābhēna Padma-nābhēna
srīmaj-Jāhnavēya-kulā-
- 2 mala-vyōmāva-bhāsa-Bhāskarasya sva-bhuja-java-jaya-janita-sujana-
janapadasya-
- 3 dārunāi-gana-vidāna-ianōpalabdha-viāna-vibhūshana-bhūshitasya Kā
- 4 nvāyanasa gōtiāsa śīmat-Kongam-dharmīna-mahārājasya putrasya
pitui-anvāga-
- 5 ta-guna-yuktasya vidyā-vinaya-vihita vrittasya samyak-prajā-pālana
mā-

II A—

6. trādhigata-tājya-prayōjanasya nānā śāsaittha sadbhāvādhigamapra-
nita-mati-visēsha-
- 7 sya vidvat-kavi-kāñchana-mikashōpala-bhūtasya visēshatōpyanavaśēsha-
sya nīśā-

- 8 strasya vaktri-pravakti-kuśalasya su-vibhakta-bhakta-bhṛitya-jaṇasya
Dattaka-sūtra-vṛttē
9 pranētuḥ śrīmat-Mādhava-mahādhīrājasya putrasya putri-pitāmaha-guṇa
yuktasya a-
10 nēka-chaturddanta-yuddhāvāpta-chatu-udadhī-sahlāsvādīta-yaśasah sa-
māda-

II B—

- 11 dvirāda turagārōhanātīsayōtpanna-tējasah dhanur-abhīyōga-sampādīta-
sam-
12 pad-vīsēshasya śrīmad Harivarmina-mahādhīrājasya putrasya guru-
gō-brāhmana pī-
13 jakasya Nārāyana-charanānuddhyātasya śrīmad-Vishnugōpa-mahādhi-
rājasya
14 putrasya Tryambaka-charanāmbhōruha-rajah-pavitrikṛtōttamāṅgasya
vyāyāmō-
15 dviritta-pīna-kathina-bhūja-dvayasya sva-bhūja-bala-parākrama kraya
kīta-lājyasya

III A—

- 16 kshu-kshāmōshtha-pīstāsana-pṛitakara-nīṣita-dhārasēh Kalyuga-bala-
pankāvasanna-
17 dharmma-vrīhōddharana-nītya-sannaddhasya śrīman-Mādhava-dhar-
ma-mahādhīrājasya putrē-
18 nāvichchinnāśvamēdhāvabhṛithobhīḥ hīkta śrīmat-Kadamba kula
gagana-gabha-
19 stī-mālinah śrī-Kiṣṇavarman-mahādhīrājasya priya-bhāgumēyasya
jananī-dēva-
20. tānka-paryyanka-ēvādhigata-rājyābhīshēkasya vijimbha-māna-sakti-
trayasya para-

III B—

21. sparānavamāddōpa bhujyamāna-trivargga-sārasya su-sambhramāvana-
mita-samasta-sāma-
22. nta-mandalasya nīrantara-pīna-bahunnānānurakta-prakṛiti-varggasya
vidyā-vinayā-
23. tāsya-paripūritāntarātmanah Kārttayu (ga) gīna-rāja-chari (va) tāva-
lambinah anē-
24. ka-sama (sā) ra-vijayōpārjita-vipulayaśasah kshīrōdakārnnavīkṛita-
bhuvana-tra-
25. yasya uravagraha-pradāna śauryasya avishahya-parākramākṛānta
pratirāja-

IV-A—

26. mastakārpitāpratibhata-śāsanasya anēka-mukhābhivarddhamāna-vibha-
vōdaya
27. parāṇṭa-Draṇiṇēsaiasya prathitānēka-guṇa-mḍhāna-bhūṭasya vi-
28. dvatsuprathama-ganyasya pranayi-jana-hriḍaya-nandanasya marya-
dālamgha-
29. nālamkrita-ratnākara-vṛttasya yathārha-dandatayānukṛita vaivasva-
tasya pratā-
30. pātisayānugata Vivasvatah vaivasvatāsyēva Manōh varnāśramābhūla-
31. kshanān dakshinān dīsam abhigōptum paryyāpnuvatah prātjanīnasya
suprajasa
32. śrīn-Konkaṇi-mahārājasya putrēna kānti-viśēshōḍayāvajita-chandrana sā
33. samasta-dīrṇmandala-vyāpi-yasāsā-nīti-mārggānusārī-mati-viśēshēna
34. dhanu-jyā-ghāta-karṇkaśa-kṛitakṛita-prakōshthēna naya-namita-paranri-
patichūlāmani-
35. prabhā-rañjita-charana-kamala-yugalēna Antariya-prabhṛita-mahā sam-
grāma

V-A—

36. vijayōpal [ab] dha-rāja-śrīyā nīrantara-prēmōḍaya-prahlādita-bandhu-
varggēna satata-dā-
37. nōtsava-nīrasta-Kali-kalamkēna Kātyāyanī-charana-pamkkēruha-paricha-
rana visuddhbānta-
38. rātmanā vyāyāma-vipulīkṛita-samōpavi-vakshasā kavivara-mukhara-
madhu-
39. karā-pāna bhūmūnā śrīmad-Gāmgēya-kula-kētunā rīpu-nīpa-vilāsinī-vilō
40. chanāñjana-kucha-kumkuma-viyōga-hētunā śrīman-Mādhava vaṇmanā
Durvini-

V-B—

41. tāpara-nāmadbhēyēna Prithivī-Komkaṇi mahādhīrājēnātmanahpravarddhamā
42. na vijayaiśvaryyē-chaturtthē samvatsarē madhu-māsē śukla-pakshē
Trayōḍāśyā-
43. n-tithau Kutsa-gōtrāya Taittirīya-charanāya pravachana-kalpāya Upako-
44. tta-nivāsinē Sōmēnēśhī-viśishta-karmmanah Agnīśarmanah putrāya Kāpā-
45. li śarimmanē ātmana-śrēyōbhivarddhayē Koṇikunda vishayē Peṇa-

VI-A—

46. urnnāma-grāmah saivva-parihāra yuktah Brahmadēya-kramēnādbhu-
- dattam asya ha-
47. rttā pañcha-mahā-pātaka yuktō bhavati api cha Manu-gītāh ślōkāh sva-
dattām para-da-

48. ttām vā yōhaiēta vasundarām shashti-varsha sahasrāni ghōrē tannasi
varttatē bhū-
49. mī-dānāt-param-dānam na-bhūtan na bhaviṣhyati tasyaiva haranāt-pāpan
na bhūtan na bhaviṣhya-
50. tī babubhir-vasudhā bhuktā iājabhis-Sagarādibhiḥ yasya yasya yadā

VI-B—

- 51 bhūmis tasya tasya tadā palam || svandātum sumahachchakya dumkham
anyāttha
- 52 pālanam dānam vā pālanam vēti dānā chchhiyōnu pālanam || Chōmatta-
ttāra
- 53 nāma-dhēyēna likhitaṁ tanna sādhanam makkandakattu manum maneyum
pālum patti yuntaiakkum odean ||

Translation

Be it well Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kanvayanasagōtra the illustrious Kongam-dharmma-mahārāja —

His son —Inheritor of the good qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, obtainer of the great intelligence improved by acquaintance with the best principles of the essence of various sciences, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms the illustrious Mādhava-mahādhirāja —

His son —Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants, possessed of lustre acquired from riding rutting elephants and horses, distinguished for the wealth gained by the use of the bow the illustrious Harivarmma-mahādhirāja —

His son.—Worshipper of gurus, cows and Brāhmins, meditating on the feet of Nārāyana the illustrious Vishnugōpa-mahādhirāja —

His son —With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength, of arm and valour, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger, ever ready to

extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk: the illustrious Mādhava-dharma-mahādhirāja —

His son.—The beloved sister's son of Krishnavarma-mahādhirāja,—who was the Sun in the firmament of the Kadamba-kula, anointed with the final ablutions of the uninterrupted horse sacrifices, obtainer of the sovereignty while on the couch of the lap of his divine mother, enjoying to the full the essence of the three objects of desire without one interfering with the other, fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of councillors attached to him by continual affection and gifts, with his mind illumined with the increase of learning and modesty, having adopted the character of the kings of the Kṛita-yuga, with his wide-spread fame gained by victory in many wars covering the three worlds like the unbroken expanse of a milky ocean, bold to give without stint, with his inviolable commands placed upon the heads of hostile kings subdued by his invincible might, surpassing Kubera in the growth of his wealth increased in many ways, a mine of many glorious qualities, reckoned the first among the learned, the joy of the hearts of his beloved ones, resembling the ocean adorned with gems in not transgressing the bounds of respect like Yama in punishing according to desert, like the Sun in the greatness of his glory, like Vairavaśvata Manu devoted to protecting the south in the maintenance of castes and religious orders, the friend of all, of high birth, the illustrious Konkani-mahārāja.

His son —Defeater of the moon with his extra-ordinary lustre, with his fame spreading to all the points of the compass, with his great mind following the path of morality, with his fore-arm scarred to hardness by the striking of the bow-string, with his pair of lotus-like feet illumined by the rays of the gems on the heads of foreign kings bent in reverence, with royal lustre obtained by his victories in many great battles like that of Andani, with the group of his relations joyful at the show of his ever-present affection, with the dark spot of Kali removed by the celebration of his perpetual generosity, with his inner soul purified by its moving around the lotus feet of Kātyāyāni with his chest resembling (hard as) the thunderbolt enlarged by exercise, the drinking ground of the humming bees, the great poets, the banner of the dynasty of the glorious Gāngeyas, the cause of the discontinuance of smearing vermilion on the breasts and collyrium to the eyes of the women of enemy-kings, Śrī Mādhavavarma whose other name was Durvinita Prithivi Konkani Mahārāja

By him, during his increasing victory and prosperity, in the fourth year, in the month of Madhu (Chaitra), in the bright half, on the thirteenth day, for the increase of his fame and prosperity has been granted with pouring of water according to the procedure of gifts to Brāhmaṇas, with all exemptions, the village named Pennaūr in the district of Konikunda to Agnisarma's son Kāpāli Sarma, of the Kutsa-gōtra and the Tatturiya-charana, the boon-tree of discourse the inhabitant of Upakotta and of remarkable action in Soma sacrifices

Whoever appropriates (this gift) becomes liable to the five sins. Further, Manu has sung these verses — Whoever appropriates land, gifted by himself or another, will live in terrible darkness for sixty thousand years. No gift, present or future, is greater than the gift of land. By appropriating it accrues the sin such as does not exist in the present or in the future. This earth has been enjoyed by many kings like Sagara. Whosoever possessed the land at one time, his then was the fruit thereof. It is very easy to give away what is one's own, but it is difficult to protect another's property. Between giving and protecting, protecting is more meritorious than giving.

This copper record has been written by one called Chōmattattāra, owner of the land yielding three khandugas, a house, some waste land and a cattle-pen.

Note

DESCRIPTION

The grant consists of six plates, each measuring 7" by 2", with a ring 3" in diameter and bears the seal of an elephant. The plates are written on both the sides, except the first which is written on one side only. The ring had not been cut at the time the plates were received. Five lines of writing are found on each side of each plate while on the reverse of the last plate are found only four lines. Each line contains about 28 letters.

FIND SPOT

These plates were found in the possession of Gōkari Channappa of Bisanahalli in the hobli of Jadigēnahalli, Hoskote taluk. He states that these plates were found in his lands while ploughing some years ago. The plates have been purchased from him this year by the Archaeological Department.

PALEOGRAPHY

The grant is engraved in the Early Kannada characters. The letters are generally well-formed. Each letter is from $\frac{1}{8}$ to $\frac{1}{4}$ an inch in height and is deeply cut. The style of the characters in this inscription is different from that of the characters in Durvinita's other inscriptions. In the Gummareddipura and Uttanūr plates (M A R. 1912, Pl II, and 1916, Pl XII) the letters are very well cut and the serifs are clearly formed. In the present inscription the serif is not clear. The characters resemble to some extent those of the Maddagurī inscription No 110 (E C XII, Tumkur) and appear to belong to the early part of the 7th century A.D. The test letters *ba, ja, ka, la, ncha*, etc., found in the plates all belong to about this period. The mistakes in orthography are very few (II A, l 9, *Srīmatmādhava*, III B, ll. 23 and 24 *Kārttayugaṇi Charivatāvalambina*, etc.)

LANGUAGE

The language is mostly Sanskrit except for the last two lines which are in Kannada and mostly prose except for the imprecatory verses in ll. 47-53 which are in the *Amushtup* metre. The language is generally free from faults. IV B, l. 31 has *Kshanān-dakṣmāndīśi* instead of *kṣhanātīlakṣmāndīśi*. Similarly instead of *suprajasa* in the same line there is *suprajasa*. Probably these are the engraver's mistakes.

THE SCRIBE

The grant is stated to have been written by Chōmattattāia. In Tamil the words *tachchān* and *tattān* mean a carpenter or a goldsmith. In Sanskrit *Tcāshṭakāra* means a goldsmith. It is thus possible to take Chōmattattāra as meaning a goldsmith by name Chōma or Sōma. A plot of land of the sowing capacity of three khandugas, a house, (some) waste land (? *pālu*) and a pen (? *patti*) are mentioned in the last two lines. These may have been granted to the scribe Chōma for his having engraved the inscription on the plates.

PURPOSE OF THE GRANT

The record registers the grant of the village Pennaūr in the Korikunda Vishaya, free of all imposts, by the Ganga king Durvinīta in his fourth regnal year, for the increase of his merit. The donee is Kāpālīśarma, son of Agnīśarma of Kutsa gōtra and Taittirīya sākṣhā, well versed in interpreting the Vēdas and versed in all the rites like the Sōmēṣṭi.

GEOGRAPHY

Korikunda is perhaps different from Kodikonda which is to the east of Hindupur. Korikunda vishaya may perhaps be also identified with parts of the Mālur and Hoskote taluks, since it is referred to in E. C. X Mr 72 and in the Annual Report for the year 1938 inscription No. 1. In Mr 72 two Jaina bastis are referred to in the Korikunda Vishaya. The inscription was found in a ruined Jaina basti at Nonamangala. But it cannot be said that this ruined basti represents one of those mentioned in the inscription since another set of copper plates found in the same ruins refers to a basti in the Mudukottū Vishaya. Bisanahalli, the place of find of the present copper plates, is twelve miles away from Nonamangala. The plates were found buried in the earth there, and may have been buried long back. It is however not possible to say that the plates belong to Bisanahalli itself.

DATE

As usual in the Ganga copper plates only the regnal year of the king with the month and tithi is given. But the dates of the Ganga dynasty are not yet finally settled. They are discussed in the Annual Report for the year 1938, pp 87-88.

Possibly Durvinīta ruled the Ganga kingdom between 605 and 650 A. D. Since the present record belongs to the 4th year of his reign, its date may be somewhere about 609 A. D. or 610 A. D.

HISTORY

The inscription records a grant made by the Ganga king Durvinīta, son of Kongani mahārāja (Avinīta). His predecessors namely, Konganidharina mahārāja, his son Mādhava-mahādhīrāja, his son Hari Varma, his son Vishnugōpa, his son Mādhava dharma mahādhīrāja whose son was Konkani mahārāja are all given the usual epithets qualifying them which have been met with in the other Ganga inscriptions. The present record is mostly identical with Doddaballāpūr 68 (E. C. Vol. IX) and the Gummaṛedḍipura plates (M. A. R. 1912) as regards the genealogy and the details about the various kings. But with regard to Durvinīta the details are slightly different from those of his other plates. It is stated in the present record that Durvinīta won great battles against Andari and that he was a worshipper of the feet of Kātyāyini.

In the early inscriptions of Durvinīta, *i. e.*, of his 3rd and 4th regnal years (Bangalore 141, Maddagūrī 110 and the present one) he is neither stated to be the son of the dear daughter of Skanda Varma, king of Punnāta (Punnāta-rāja Skanda Varma-priya putrikā janmanā) nor as the ruler of the whole of the Punnāta kingdom (samasta Punnāta pannātādhipatīna). But these facts are mentioned in his later grants, that is, of his 20th regnal year and later (no grant of his has yet been found that could be assigned to the period extending from his 4th to his 20th regnal year). This shows that Skanda Varma of Punnāta might have died without male issues and Durvinīta, being the son of his daughter, might have become the ruler of the Punnāta kingdom also some time between his 4th and 20th regnal years.

Again, in his later grants it is mentioned that he won the battles of Andari, Ālattūr, Porulare, Pernagara and others. This fact is not mentioned in his earlier grants. In the present inscription he is only stated to have won in the battle of Andari (*Andariya Prabhūti mahāśaṅgrāma-labdhavijāśrīyā*). It is therefore possible that he might have conquered Andari during the 3rd or 4th year of his reign and won the other battles before his 20th regnal year.

RELIGION

In Maddagūrī 110 and Bangalore 141, Durvinīta is stated to be a meditator on the lotus feet of Kamalōdara (*Kamalōdara charana kamalānūdhya-tena*). In the present grant he is stated to have purified his soul by serving the lotus feet of Kātyāyini (*Kātyāyini-charana paṇḍēruha-pariccharana viśuddhānta-ātmanā*). Perhaps the donee Kāpālisarma was a Śākta and the record might be his composition. Durvinīta has not mentioned his family god either in the inscription Doddaballāpūr 685 or in his Gummaṛedḍipura grant. In the later Ganga copper plates also no god

worshipped by Durvinīta is mentioned. Durvinīta's translation of Vaddakathā into Sanskrit suggests that he had inclination towards Jainism also. His father Avinīta is known to have constructed a number of Jaina bastis and to have made grants to them. But Durvinīta's grants, so far as have been discovered, are all to the Brahmins only. These facts suggest that he was a follower of the Vedic religion and had sympathy towards all the other sects—Śaiva, Vaiṣṇava, Śāktīya and Jaina.

On the whole the present record has enabled us to know more about Durvinīta than has hitherto been known.

The characters, language, etc., of the present grant being comparatively free from faults, the record may be regarded as genuine and of some value for the history of the Gangas.

KANNADA LANGUAGE IN THE GRANT

A few words may be said regarding the last two lines of the present record. They are in the Kannada language and detail the grant made to the engraver. This is important from the linguistic point of view.

There is only one Kannada sentence in the record, but it seems to contain some orthographical mistakes. Instead of *mukkandula* (three khandugas) there is *mak-kandaka* and for *mannu* (land) there is *manu*. These might be the engraver's mistakes.

The Halimi inscription contains more than 80 per cent of Sanskrit words and the style also is more after Sanskrit. In the present record, however, the Kannada sentence contains pure Kannada words (*mannu*, *mane*, *pālu*, *pattu*, *odean*). The dative case used here is different from the usual early Kannada form. It is either *u* or *ā* according to old grammarians. Instead of *ā*, *attu* is used in the present record (*mukkandukattu*). This is nearer to the Tamil form. There is one such usage by Guṇavarman I (c. 900 A.D.) in his Harivamśa which is quoted both by Nāgavarman and Kēśirāja—*tanattu billān ādanante kisuvam*.

The word *ode-an* may also be noted here. Kēśirāja says that prakṛiti and pratyaya must be combined. According to him the word must be *odeyan*. But in many old inscriptions we find the two parts of the word written separately, *e g*, *mūhivallum* in the Halimi inscription, *chhatra chchhaye indāle* in Sorab No. 10 (E.C. VIII) the date of which is about 800 A.D., *śeṣthe in aludōn* in Sorab No. 15 of the same date, etc. Whether it was a mistake committed by the engravers or it was in common use at that time cannot be determined.

On a stone standing in the paddy fields of Subbarāyappa, son of Sēshappa at Vanakanahalli, Anekal Taluk

ಅನಕರ ತಾಲ್ಲೂಕು ವಜ್ರನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ಬಪ್ಪನ ಮಗ ಶೇಷಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

Size 4' × 6'

1. ಐವು ಸ್ರೀ ಅನಂತಲಿಂಗವರ್ತುತು ತುತು ತುತು
2. ನಾಣ ಕಡಲ ತುತು ಅನ
3. ಕಕಕ ನಾಣ ವರಾ
4. ದಯಾರಾಯಣ ನಾಣ ವರಾ
5. ತವ ಲಿಂಗ ಕಂಡಕಕ
6. ಮಾಯಕ ಕುತುತುತುತುತುತು
7. ನಾಣಕಕತುತುತುತುತು
8. ಮುಮ ಮರಮುಮ ಎಪ್ಪೆಪ್ಪತ್ತತ್ತು ಮುತು

Transliteration

1. svastī sri Ānanda samvatsarattu Tai-mā
2. nnakkadama ttu An
3. kka-kā svaramu
4. daya nāyanā nam vitta
5. dēva kandakak .
6. ma Ānakārī tapatī viruka
7. ndikkita yura yī
8. mum mārurum eppēpattattu mutta

Note

This fragmentary inscription records the grant of some land to the god Ānakārī-svaramūḍaya nāyanār. Regarding the date only the cyclic year Ānanda and the month Tai are given. The record is not dated in any era. The characters belong to about the 14th century A D. A certain Anka-kā whose full name might probably be Ānakāmundaṇa, is mentioned in line 6. He might have been the donor.

33

On a viragal found in the field of Tagada, son of Manchegauda, at Hallukere-Doddi, Māvattūr Dākhale, Maralavādī Hobli, Kāṅkāṇhalli Taluk.

ಕಾನಕನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಮರಳವಾಡಿ ಹೋಬಳಿ ಹಳ್ಳಿಕೆರೆದೊಡ್ಡಿಯಲ್ಲಿ ಮಂಚೇಗೌಡನ ಮಗ ತಗಡನ ಹೊಂದಲ್ಪ ನಟ್ಟ ಮೀರಗಲ್ಲು

1. ಕುಲದಿವ ಮರೀತವ
2. ಇರಾಕುತುತುತುತು
3. ತುಗಿಲ ಮಲಿಲಿತವಾ ಮಕನ ಓ
4. ಬಬ ವ ಅನಾಡಿತುರಾಡಾಡ
5. ಕ ಬಾಲಿಕಳಗನ

6. தேவன . . . மிட்டான மகன்
 7. வவயி . . . வரர்
 8. மவது

Transliteration.

- 1 sayaladiva mādēva
 2. rākayutaka Mavat
 3. tūril Malladēvar makan O
 4 ppa . . . va . . . āndai Tāramāda
 5 ka . . . ia . . . pālikallan
 6. dēvan . . . mittān makan
 7. vavayī varā
 8 mavatu

Note.

This is a fragmentary vīragal which appears to record the death of a hero named Oppa . . . son of Malladēvar at Mavattūr and the grant of some land on the occasion. The characters appear to belong to about the 13th century A. D.

CHITALDRUG DISTRICT.

DAVANGERE TALUK

34.

A Ganga copper plate grant found in the possession of Śāntavīrārya of Nisāne matt at Dāvangere [Plate XVIII]

Four plates, Elephant seal

Size $8\frac{3}{4}'' \times 4\frac{1}{2}''$

தாவணகேரியுள்ள நிசான மரத குருவந்தியுராத் த்ரவாஃ ப்ா ஶாந்தவிராய்யு கிஷ்ட தாம்ய ஶாநன.
 நாலு ப்லகிஃகு ஶநி மோஶு:

ப்ரமோண $8\frac{3}{4}'' \times 4\frac{1}{2}''$

I B—

1. த்ரீ ஸ்தூத்ரி பிதம்குவதா கத ஶந ககநாஶீந பத்யநாஶீந த்ரீமத்யாஷ்யபீய குரா மலப்யோமாவதா
2. ஸந ஶாஸ்யரஃ ஸ்யபக்ஷ் த்ரீ ப்ரஶாரவண்த மஶாஸிராப்ரம்ய லப்ய ப்லபராத்ரமோ தாருணாரி கண விதாரணோ
3. ப்லப்ய ப்ரணவிஶாஷண விஶாஷிதஃ காணாயநந கோத்ரஃ த்ரீமத்யோங்கண வம்யு ஶம்யு மஶாஸிராஷ:

4. ತನ್ಯ ಪುತ್ರಃ ಪಿತುರನ್ಯಾಗತ ಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೃತ್ತಃ ಸಮ್ಯಕ್ಚರಾಪಾಲನ ಮೊತ್ತಾಧಿಗತರಾಜ್ಯ
5. ಪ್ರಯೋಜನೋ ವಿದ್ಯತ್ಯವಿಕಾಙ್ಕ್ಷಾನ ನಿಕಕ್ಷೋಪಲ ಭೂತೋನೀತಿ ಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ದತ್ತಕನೂತ್ರವೃ
- 6 ತ್ರೇಷ್ಟ್ರಣೀತಾ ಶ್ರೀಮೂನ್ಮಾಧವಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃಪೃತಾಮಹಗುಣಯುಕ್ತೋನೇಕಜಾ
- 7 ತುದ್ಧೃನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲರಾನ್ಮಾದಿತ ಯಶಾಃ ಶ್ರೀಮದ್ಧರಿ ವರ್ಮ್ಯಮಹಾಧಿರಾಜ
- 8 ಃ ತತ್ಪುತ್ರೋ ದ್ವಿಜಗುರು ದೇವತಾ ಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಃ ಶ್ರೀಮೂನ್ಮಿಷ್ಣು ಗೋಪ ಮಹಾಧಿ
9. ರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ರೈಮುಕ ಚರಣಾಮ್ಬೋರುಹ ರಜಪ್ತಿವಿತ್ರೀ ಕೃತೋತ್ತಮೋಬ್ಧಃ ಸ್ವಭುಜ ಬಲ ಪರಾಕ್ರಮ
- 10 ಕ್ರಮ ಕ್ರಮ ಕ್ರೀತರಾಜ್ಯಃ ಕಲಯುಗಬಲ ಪಂಕಾವನನ್ನ ಧರ್ಮ್ಯ ವೃಷೋದ್ಧರಣ ನಿತ್ಯನನ್ನದ್ಧಃ ಶ್ರೀಮೂನ್ಮಾಧ
11. ವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮತ್ಕದಮ್ಬ ಕುಲ ಗಗನಗಭಸ್ತಿ ಮೂಲನಃ ಕೃಷ್ಣವರ್ಮ್ಯ ಮಹಾಧಿ
- 12 ರಾಜಸ್ಯ ಪ್ರಿಯ ಭಾಗಿನೇಯೋ ವಿದ್ಯಾವಿನಯೂತಿಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾ ನಿರವಗ್ರಹ ಪ್ರಧಾ
- 13 ನ ಶಾಜ್ಯಾ ವಿದ್ವತ್ಪ್ರಪ್ರದಮಗಣ್ಯಃ ಶ್ರೀಮೂನ್ಮೂಬ್ಧಣ ಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮೂ ತತ್ಪುತ್ರೋ ವಿಜೃಂಭ

II A—

14. ಮೂಣ ಕತ್ತತ್ರಯಃ ಆನ್ದರಿ ಆಲತ್ಯೂ ಪೋರುಳು ಪೆಟ್ಟಿಗರಾದ್ಯನೇಕ ಸಮರಮುಖ ಮುಖುತ ಪ್ರಹತ
- 15 ಶೂರಪುರುಷ ಪಶೂಪಹಾರ ವಿಘನ ವಿಹಸ್ತೀ ಕೃತ ಕೃತಾನ್ತಾಗ್ನಿ ಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯ ಪಶ್ಚಾ ದಶಸ್ಥಗ್ಗಚೇಕಾ
- 16 ಕಾರೋ ದುರ್ವಿನೀತ ನಾಮಧೇಯಃ ತನ್ಯಪುತ್ರೋ ದುದ್ಧೃನ್ತ ವಿಮದ್ಧೃ ವಿಮೃದಿತ ವಿಶ್ವಮ್ಬರಾ ಧಿಪ ಮೌಳಿಮೂಲಾ ಮಕರನ್ದ
- 17 ಪುಷ್ಪಾ ಪಿಶ್ಚಾರೀ ಕ್ರಿಯಮೂಣ ಚರಣಯುಗಲ ನಳನೋ ಮುಷ್ಕರ ನಾಮಧೇಯಃ ತನ್ಯ ಪುತ್ರಃ ಚತುರ್ದೃತ ವಿದ್ಯಾನ್ತಾ
- 18 ನಾಧಿಗತ ವಿಮಲ ಮತಿಃ ವಿಶೇಷತೋ ನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ರಿಪು ತಿಮಿ
19. ರ ನಿಕರ ನಿರಾಕರಣೋದಯ ಭಾನ್ವರಃ ಶ್ರೀವಿಕ್ರಮ ಪ್ರಧಿತ ನಾಮಧೇಯಃ ತನ್ಯ ಪುತ್ರಃ ಆನೇಕ ಸಮರ
- 20 ಸಮ್ಪಾದಿತ ವಿಜೃಂಭಿತದ್ವಿರದರ ಕುಲಶಾಭಿಘಾತಃ ವ್ರಣ ಸಂರೂಢ ಭಾನ್ವದ್ವಿಜಯ ಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ
21. ವಿಶಾಲ ವಕ್ಷಸ್ಥಲಃ ಸಮಧಿಗತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥ ತತ್ತ್ವಸಮೂದಾಧಿತ ತ್ರಿವಗ್ಗೋ ನಿರವದ್ಯ ಚರಿತಪ್ಪ
- 22 ತದಿನ ಮುಖವರ್ಧಮಾನ ಪ್ರಭಾವೋ ಭೂವಿಕ್ರಮ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಾನಾಹೇಲಿ ಪ್ರಹಾರ ಪ್ರವಿಘಟ
23. ತ ಭಟೋರಃ ಪೃವಾಚೋತ್ತಿ ತಾನ್ಯದ್ಧಾರಾನ್ಮಾದ ಪ್ರಮತ್ತ ದ್ವಿಪ ಶತಚರಣ ಕ್ಷೋದ ಸಮ್ಯ[ರ್ಧೃ] ಭೀಮೇ ಸಂಗ್ರಾಮೋ ಪಲ್ಲವೇ

- 24 ನ್ನೈಃ ಸ್ವರಪತಿ ಮಜಯದ್ಯೋ ವಿಘ್ನಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀ ವಲ್ಲಭಾಭ್ಯುಸ್ಸಮರ ಸತಜಯಾವಾಪ್ತ
ಲಕ್ಷ್ಮೀವಿಲಾಸನ
25. : ತನ್ಯಾನುಜೋ ನತನರೇಂದ್ರ ಕಿರೀಟಕೋಟಿ ರತ್ನಾರ್ಕ್‌ದೀಧಿತಿ ವಿರಾಜಿತ ಪಾದಪತ್ಯಃ ಲಕ್ಷ್ಯಾ
ಸ್ವಯಂ ವೃತ ಪತ್ತಿಸ್ಸವ ಕಾಮನಾಮೋ
26 ಶಿಷ್ಯಃ ಪ್ರಿಯೋರಿಗಣ ದಾರಣ ಗೀತಕೀತ್ತಿಃ ತಸ್ಯ ಕೊಬ್ಬಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮೂರಾಪರ ನಾಮ
ಧೇಯಸ್ಯ ಪಾತ್ರಃ

II B—

- 27 ನಮವನತ ನಮಸ್ತ ಸಾಮಸ್ತ ಮಕುಟತಟ ಘಟಿತ ಬಹಲರತ್ನ ವಿಲಸದಮರ ಧನುಷ್ಪಣ್ಣ ಮಣ್ಡಿತ
ಚರಣನ
28 ಖಮಣ್ಣಿಲೋ ನಾರಾಯಣ ಚರಣ ನಿಹಿತ ಭಕ್ತಿಃ ಶೂರ ಪುರುಷ ತುರಗನರವಾರಣ ಘಟಾ ಸಂಘಟ್ಟ
ದಾರುಣ ಸಮರ
29. ಶಿರಸಿ ನಿಹಿತಾತ್ಮ ಕೋಪೋ ಭೀಮಕೋಪಃ ಪ್ರಕಟರತಿ ಸಮಯ ಸಮನುವರ್ತನ ಚತುರ ಯುವತಿ
ಜನರೋಕ್ತಧೂರ್ತೋ ಲೋ
30 ಕಥೂರ್ತಃ ಸುದುರ್ಧರಾನೇಕ ಯುದ್ಧಮೂರ್ಧ ಲಬ್ಧವಿಜಯ ಸಮ್ಪದಕತ ಗಜಘಟಾಕೇಸರಿ ರಾಜ್ಯ
ಕೇಸರಿ ಅಪಿಚ | ಯೋ
31. ಗಜಾಸ್ತ್ರಯ ನಿರ್ಮಲಾಂಬರ ತಲವ್ಯಾಭಾಸನ ಹ್ರೋಲ್ಲ ಸನ್ಮಾರ್ತಣ್ಣೋರಿ ಭಯದ್ವರಃ ಶುಭಕರಃ
ಪನ್ಮಾರ್ಗ ರಕ್ಷಾಕರಃ ಸೌರಾ
32. ಜ್ಯಂ ಸಮಪೇತ್ಯರಾಜ ಸಮಿತಾರಾಜನುಣೈರುತ್ತಮೈ ರಾಜಾಶ್ರೀ ಪುರುಷಶ್ಚಿರಂ ವಿಜಯತೇ ರಾಜನ
ಚೂಡಾಮಣಿ
33 : ಕಾಮೋ ರಾಮಾನುಜಾಪೇ ದಶರತತನಯೋ ವಿಕ್ರಮೇ ಜಾಮದಗ್ನ್ಯಃ ಪ್ರಾಚೈತ್ಯಯ್ಯೇ ಬರಾ
ರಿಬ್ಬುಹುಮ
34. ಹಶಿರವಿಃ ಸ್ವಪ್ರಭುತ್ವೇ ಧನೇಶಃ ಭೂಯೋ ವಿಖ್ಯಾತತಕ್ತಿ ಸ್ಫುಟತರ ಮಖಿಲಪ್ರಾಣ ಭಾಜಾಂ ವಿಧಾತಾ
35. ಧಾತ್ರಾಸ್ಯಷ್ಟಪ್ತ ಜಾನಾಮ್ಪತಿರಿತಿ ಕವಯೋ ಯಪ್ರಶಂಸನ್ನಿತಿತ್ಯಮ್ ಸತುಪ್ರತಿದಿನ ಪ್ರವೃತ್ತ ಮಹಾ
ದಾನ ಜನಿತ ಪುಣ್ಯಾ
36. ಹಘೋಜ ಮುಖರತ ಮಂದಿರೋದರಃ ಶ್ರೀಪುರುಷ ಪ್ರಥಮ ನಾಮಧೇಯಃ ಪೃಥಿವೀ ಕೊಂಗಣಿ
ಮಹಾರಾಜಃ ತತ್ಪುತ್ರಃ ಪ್ರತಾ
37. ಪ ವಿನಮಿತ ಸಕಲ ಮಹೀಪಾಲ ಮಾಲಿ ಮೂರಾಲಾಲಿತ ಚರಣಾರವಿನ್ದ ಯುಗಲೋ ನಿಜಭುಜ
ವಿರಾಜಿತ ನಿಶಿತ
38 ಬಳ್ಳಿ ಪಟ್ಟಿ ಸಮಾಕೃಷ್ಣಾ ನಿಷ್ಠ ಧರಾಪಾಲ ವಲ್ಲಭಜಯ ಶ್ರೀ ಸಮಾಲಂಗಿತ ಸ್ವಮರ ಮುಖಸಮ್ಮು
ಖಾಗತರಿಪು
39. ನೈವತಿ ಗಜಘಟಾಕುಮ್ಮ ನಿರ್ಭೇದನೋಚ್ಛಲಿತ ರಕ್ತಚ್ಚಟಾಪಾತ ಪಾಟಲತನಿಜಭುಜಸ್ತಮ್ಭಃ ಆಕರ್ಣ್ಣ
ಸಮಾಕೃಷ್ಣ

III A—

40. ಚಾಪ ಚಕ್ರವಿನಿರ್ಮುಕ್ತ ನಾರಾಜಿ ಪರಂಪರಾಪಾತಪಾತಿತಾರಾತಿಮಣ್ಣಿಲೋ ಬಹುನಮರ ಸಮಾಚ್ಛ್ರ
ತಜಯಪತಾಕಾ

- 41 ಶತಶಬಲತನಭಸ್ತಲೋ | ಯನ್ನಿನ್ದ್ರಯೂತ ವತಿಕೋಪ ವತಮ್ಮಹೀತೋ ಯೂನ್ರಿಕ್ಷಣಾದಹಿತ ಭೂಮಿ
ಭುಜೋ ರಣಾಗ್ರೇ
- 42 ಅತ್ರಾವಲಿವಲಯ ಭೀಷಣಮಸ್ತಕಸ್ಯ ವಕ್ತ್ರಾನ್ತರಂ ಕ್ಷತಜಕರ್ಧಮದುನ್ನಿರೀಕ್ಷಮ್ ಸತುಶಿಶಿರಕರ
ನಿಕರ ನಿಮ್ಮಲನಿಜಯ
- 43 ಶೋರಾಜವಿತದೀಕೃತ ದಶಾಶಾಚಕ್ರಸ್ಸಮಸ್ತ ಚಕ್ರವರ್ತಿ ಲಕ್ಷಣೋಪಲಕ್ಷತೋ ನಿರಪೇಕ್ಷಪರೋಪಕಾರ
ಸಂಪಾದನೈಕ
- 44 ವ್ಯಸನಃ ಪ್ರವರ್ತಿತ ನ್ಯಾಯ ಬಲಸಮನ್ಮೂಲತ ಕಲಿಕಾಲ ವಿಲಿನಿತೋ ನಿಪುಣ ನಿಜನೀತಿ ಪ್ರಯೋ
ಗಾಪ
- 45 ಹನಿತ ಬೃಹಸ್ಪತಿಃ ಕುನ್ಯಪತಿಕದಮ್ನ ಕಪಟಕೋಟೀ ವಿಘಟಿತ ಧರ್ಮ್ಯವಲಮ್ನನ ಶಿರಾಸ್ತಂಭಾಯಮೂನ
- 46 ಚರಿತ ಸತತ ಪ್ರವೃತ್ತ ದಾನಸನ್ನರ್ಪಿತ ದ್ವಿಜಾತಿಲೋಕಃ ಪೋನ್ನೂಲತ ವಿಕಾರಿನೋ ಸರ್ವಲೋ
ಕೋಪಕಾರಿ
- 47 ನೋ ಯಸ್ಯದಾನೇನ ದಿದ್ವಾಗದಾನ ಧಾರಾಪ್ಯಧಮ್ಯತಾ | ಅಪಿಚ|| ಜಟಾನಾನಂ ಸಘಾತೈರಿಹಭುವಿ
ಕೃತಾನೂನ
- 48 ವಿಪದಾಂ ಕಲಾನಾಮೂಧಾರೋ ಬುಧಜನ ಹಿತಾಪಾದನಪರಃ ಗುಣಾನಾಂ ಶುದ್ಧಾನಾಮಪಿ ನಿಯತ
ಮುತ್ಪತ್ತಿ ಭವನಮ್
- 49 ನೃಪಾಣಾನ್ನೇ ತಾಯಮ್ಯವಿರಿತ್ತಮತಃ ಕಾವ್ಯಕುಶಲೈಃ ದುವ್ವಿಗಾಹ ಪಣಿಹಿತಮತ ಪಾರಾವಾರ
ಪಾರದೃಶ್ಯಾ
- 50 ಪ್ರಮಾಣ ಶಾಸ್ತ್ರ ಶಾಣನಿಶಾತೀಕೃತಧೀರಧಿಷಣ ಸ್ವಾಮೂಜ ತನ್ತ್ರ ತತ್ವಾವಬೋಧವಿಮಲೀಕೃತ
ಬುಧೋ ಹಸ್ತಿ
- 51 ನೀ ವಕ್ಶೋದ್ಭವಯುತಿ ಪ್ರವರ ಮತಾವಬೋಧನ ಗಭೀರಮತಿಃ ವಿದ್ವನ್ಮತಿವಿತತಿ ವಿಕಲ್ಪಿತ ಯ
ತಯಾತ ವಿಚಾರ
- 52 ವಿಚಕ್ಷಣೋದ್ಗೀಕೃತ ತುರಗ್ಮಮೂಗಮ ಪ್ರಯೋಗ ಪರಿಣತೋಧನುರ್ವಿದ್ಯಾಚ್ಛೋರುಹ ವನಗಹನ
ವಿಕಾಸನ

III B—

53. ವಿದಗ್ಧ ಮರೀಚಮೂಲನಿಜನಿರ್ಮಿತ ಗಜದನ್ತಕಲ್ಪನಾಗಮೂನಲ್ಪ ಚೇತಾವಿರಚಿತ ಸೇತುಬನ್ಧ
ನಿಬನ್ಧನಾನಂದಿ
- 54 ತ ವಿಪಶ್ಚಿನ್ಮಣ್ಣಲಸ್ಥಕಲ ನಾಟಕವಿಷಯ ಸನ್ನಿ ಸನ್ದ್ಯಂಗಾದಿ ಯೋಜನಾಚಿತುರೋ ನಿರುಪಮ ನಿಜ
ರೂಪ ನಿಜ್ಜಿತಮ್
- 55 ಕರಧ್ಯಬೋ ಮಕರಧ್ವಜ ಗುರುಚರಣ ಸರೋಜನಿನಮನ ಪವಿತ್ರೀ ಕೃತೋತ್ತಮೋಃ ಮುದುಗುನ್ಮೂ
ನ್ಯಾಮ ಗ್ರಾಮೋಪವಿಷ್ಟ
- 56 ರಾಷ್ಟ್ರಕೂಟ ಚಾಳುಕ್ಯ ಹೈಹಯ ಪ್ರಮುಖ ಪ್ರವೀರಸನಾಧ ವಲ್ಲಭಸೈನ್ಯವಿಜಯ ವಿಖ್ಯಾತಿತ ಪ್ರಭಾವಃ
- 57 ಅಪಿಚ|| ಧೋರಾಶ್ವೀಯಂ ಸಮನ್ವಾತ್ಪ್ರಬಲ ಮುಪಗತವ್ಯಾಪ್ತ ದಿಗ್ವಿಕ್ರವಾಳಂ ನಿಜ್ಜಿತತ್ಯಾನೇಕ
ಸಂಖ್ಯೈ ನಿರೀತ
58. ನಿಜ ಭುಜೋನ್ಮುಕ್ತ ನಾರಾಚ ಜಾಲ್ಯಃ ದೇವೋಯಃ ಪ್ರಾಜ್ಞತೇಜಾ ಸ್ತಿಮಿರಮ್ಮಿಮಹರ್ತ್ವೀಪ್ರ ಭಾನು
ಮ್ಯೂಯೂಖೈ ದುರ್ವಾಹ
59. ರೋದಾರ ಪಾತ್ಯುರದಯಮಭಿಲಷ್ಠ್ಯನ್ನಿವೇಶಂ ವಿವೇಶ|| ಸತು ಹರಿರಿವ ಸತತ ಸಂಭಾವಿತದ್ವಿಜಪತಿಃ

60. ಸಹಸ್ರ ಕಿರಣ ಇವ ಪ್ರತಿವಿಸೋಚಿತೋದಯೋ ಭುಜಂಗರೋಕ ಇವ ವಿಗತಭಯ ರತ್ನಾಕರ ಇವಾ
ಸ್ವಪ್ನಕಲಂ
61 ಕೋ ದುರ್ಯೋಧನೋಷ್ಯಭಿನನ್ನಿ ತಾರ್ಜುನಗುಣೋ ವಾಹಿನೀ ಪತಿರಪ್ಯಜಡಾಶಯಃ ಶೀತಕರೋಷ್ಯ
ನಾಲಿಂ
62. ಗತ ಮಲಿನಭಾವೋ ರಾಷ್ಟ್ರಕೂಟ ಪಲ್ಲವಾನ್ವಯ ತಿಲಕಾಭ್ಯಾಮ್ ಮೂರ್ಧ್ವಾಭಿಷಿಕ್ತ ಗೋವಿನ್ದ
ರಾಜನನ್ನಿ[ವ]ಮ್ಯೂಫಿ
63 ಧೇಯಾಭ್ಯಾಂ ನಮನುಷ್ಠಿತರಾಜ್ಯಾಭಿಷೇಕಾಭ್ಯಾ ನಿಜಕರ ಘಟಿತ ಪಟ್ಟವಿಭೂಷಿತಲರಾಜ ಪಟ್ಟೋವಿ
64 ಖ್ಯಾತ ವಿಮಲ ಗಂಗಾನ್ವಯ ನಭಸ್ತಲ ಗಭಸ್ತಮೂಲೇ ಕೊಬ್ಬಣ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
(ಇಲ್ಲ ಒಂದು ಹಲಗೆ ಹೋಗಿದೆ)

V-A—

- 65 ಭಾನ್ಯೋಹಾತ್ಪ್ರ ಮೂದೇನವಾನಪಜ್ಞಾ ಭಿಮ್ಮಹದ್ಧಿಜ್ವಾತಕ್ಕೆ ಸಂಯುಕ್ತೋಭವತಿ ಯೋರಕ್ಷತಿನ
ಪುಣ್ಯಭಾಗ್ಗವತಿ
66. ಅಜಿತಾತ್ರ ಮನುಗೀತಾ ಶ್ಲೋಕಾ || ಸ್ವದತ್ತಾ ಮ್ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವನುನ್ದರಾಂ ಪಪ್ಪಿಂ
ವರ್ಷ ಸಹಸ್ರಾಣಿ
67. ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಸ್ವನ್ನಾತುಂಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮ್ಯನಸ್ಯ ಪಾಲನಂ ದಾನಂವಾಪಾಲ
ನಂದೇತಿ
68. ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ || ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ
ಯದಾಭೂ
69 ಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಮ್ ಬ್ರಹ್ಮಸ್ತನ್ನವಿಪಂ ಘೋರಂ ನಭಿಪಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ
70 ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪೌತ್ರಿಕಮ್ ಸರ್ವಕಲಾಧಾರಭೂತ ಚಿತ್ರಕಲಾಭಿಚ್ಛೇನ ವಿಶ್ವಕರ್ಮ
71 ಚಾರ್ಯೋಣೋದಂ ಶಾನನಂ ಲಿಖಿತಮ್ ಚತುಷ್ಟಣ್ಣಕಬ್ರೀಹಿ ಬೀಜವಾಪಮೂತ್ರಂ ದ್ವಿಖಣ್ಣಕಕಂಗು
ಕ್ಷೇತ್ರಂ ತದಪಿ ಬ್ರ
72. ಹೃಜ್ಞಾಯಮಿವ ರಕ್ಷಣೀಯ ೧ ೧

Transliteration.

I-B—

1. svasti itam bhagavatā gata-ghana-gaganābhena Patma-nābhēna sṛmad-Jāhnavēya kulānala-vyōmāsvabhā-
2. sana-bhāskarāh sva-khalgaika-prahāra-khandita-mahāśilā-stambha-labdhā bala-parāṅkramō dārunāṅgana vidāranō
3. palabdhā-vraṇa-vibhūṣhaṇa-vibhūṣitah Kānvayānasagōtrah sṛmat-Komgaṇi-varmma-dharmma-mahādhirājah
4. tasya putrah pitur anvāgata-guṇa-yuktō vidyā-vinaya-vihita-vṛittah samyak-prajāṇ pālana-matṛādhigata-rājya-
5. prayōjanō vidvat-kavi-kāṇchana- nikaśhōpala-bhūtō nīti-śāstrasya vaktṛi-prayōktri-kuśalō Dattaka-sūtra-vri-
6. ttēr-pranētā sṛimān Mādhava-mahādhirājah tat-putrah pitri-patāmaha-guṇayuktōṅēka-chā-

- 7 turddanta-yuddhāvāpta-chatur-udadhī-sahlāsvādita-yaśāh-śrīmadd-Harivar-
mma-mahādhīrāja
- 8 h tat-putrō dvija-guru-dēvatā-pūjana-parō Nārāyana-charanānudhyātah
śrīmān Vishnugōpa-mahādhi-
- 9 rājah tat-putrah Tryambaka-charanāmbhōruha-rajah-pavitrikīrtōttamaṅgah
sva-bhūja-bala-parākrama-
- 10 (krama)-kraya-kūta-rājyah Kalyuga-bala-pamkāvasanna-dharmīna-vrīṣhō-
ddhārana-nitya-sannaddhah śrīmān Mādha-
11. va-mahādhīrājah tat-putrah śrīmat Kadamba-kula-gagana-gabhastī-mā-
hnaḥ Kṛṣṇavarmma-mahādhi-
12. rājasya priya bhāgīnīyō vīdyā-vīnayātī-saya-parīpūrītāntarātmā nīra-
vagraha-pradhā-
13. na-śaujyā(?) vīdvatsu prathama-ganyah śrīmān Kongani-mahādhīrājah
Avīnīta-nāmā tat-putrō Vīrīmbha-

II-A—

- 14 māna-śakti-trayah Audari-Ālattū(r)-pporulare-Pelnagarādy-anēkā-samara-
mukha-makhaḥūta-prahata-
15. śūra-purusha-paśūpahāta-vighasa-vihastīkṛita-Kṛitāntāgni-mukhaḥ Ki-
rātārjuniya-pañchadaśas-sargga-tīkā-
16. karō Durvīnīta-nāmadhēyah tasya putrō durddānta-vīmarḍa-vīmrīḍita-
visvambharādhīpa-maulī-mālā-makaranda-
17. puñja-pūñjaukriyamāna-charana-yugala-nahīnō Mushkara-nāmadhēyah
tasya putrah chatur-ddasa vīdyāstā-
18. nādhigata-vīmalamatīḥ viśēṣhatō ' nava-sēśhasya nīti-sāstrasya vaktri-
prayōktri-kūśalō ripu-tim-
19. ra-mukara-mīrākaranōḍaya-bhāskarah śrī-Vīkrama-prathīta-nāmadhēyah
tasya putrah anēka-samara-
20. sampādita-vīrīmbhīta-dvīrāda-ra (dana)-kūśābhīghātah vīra-samrūḍha
bhāsvad-vījaya-lakshana-lakshīkṛita-
21. vīśāla-vakshasthalah samadhigata-sakala-sāstrārtha-tatvassamaradhīta-
trivarggō nīravadya-charitar-pra-
22. tīdnam abhīvarddhamāna-prabhāvō Bhūvīkrama-nāmadhēyah apī cha
nānā-hēti-prahāra-pravīghatī-
23. ta-bhatōrah-(sh)-kavatōtthītā śrī-dhārāsvāda-pramatta-dvīpa-sata-cha rana
kshōḍa-samma [rda]-bhīmē samgramē Pallavē-
24. nīdra(h)n-narapatīm ajayād yō Vīlandābhī-dhanē rājā Śrīvīrabhābhīkhyas
samara-sata-jayāvāpta-lakshī-vīlāsa-
25. h tasyānūjō nata-narēndra-kṛitā-kōti-ratnārka-dīdhīti-vīrājita-pāda-
patmah Lakshmyā svayam-vīta pat(t)ir Nava-kāma-nāmā

26. śishtaḥ-priyō'ri-gana-dāraṇa-gīta-kī(r)-tṭih tasya Kongaṇi-mahārājasya
Śivamārāpara-nāmadhēyasya pautrah

II-B—

27. samavavanta-sainasta-sāmantha-makuta-tata-ghatita-bahala-ratna-vilasat-
amara-dhanush-khanda-mandita-charana-na-
28. kha-maṇḍalō Nārāyana-Charana-nihita-bhaktih- śūta-purusha-turaga-nara-
vāraṇa-ghata-samghatta dārūna-samara-
29. śirasi-nihitātma-kōpō bhīma-kōpah prakata-iatī-samaya-samanuvarttana-
Chatura-yuvati-jana-lōka-dhūrtttō-lō-
30. ka-dhūrttaḥ su-durdd[h]arānōka-yuddha-mūrdha-labdha-vijaya-sampad
ahita-gaja-ghatā-kēsari rājakēsari apīcha yō
31. Gangānvaya-nirmalāmbara- tala-vyābhā-sana-prollasan-mārttandō'ri-bha-
yankarah śubha-karah sanmārga-rakshākarah saurā-
32. jyam samapētya iāja-samitau rājan gunair uttamai[h] rājā Śrīpurushas-
chiram vijayatē rajanya-chūdāmani
33. h Kāmō rāmāsu chāpē Daśarata-tanayō Vikramē Jāmadagnyah Prājyai-
śvāryyē Balārīr bahu-ma
34. hasi ravih sva-prabhutvē Dhanēsah bhūyō vikhyāta-śakti[h] sphutataram-
akhila-prānabhājam Vidhātā
35. Dhātrā srishtar-prajānām patir iti kavayō ya [m] prasāmsanti mityam sa
tu prati-dina-pravṛtta-mahādāna-janita-punyā-
36. ha-ghōsha-mukharita-mandirōdarah Śrīpurusha-prathamā-nāmadhēyah
Prithivī- Kongaṇi-mahārājah tat-putrah pratā-
37. pa-vinaṁṁta-sakala-mahipāla maṁṁlālā-lāṁṁta-charanārāvinda-yugalō nija-
bhūja-virājita-nisita
38. khalga-patta-sam-ākṛṣṭānīṣṭa-dhāpāla-vallabha jaya-srī-sam-ālimgitas-
samara-mukha-sammukhāgata-ripu-
39. nripati-gaja-ghatā-kumbha-nirbhēda-nōchchhalita-raktachchhatā-pāta-pāta-
lita-nija-bhūja-stambhah ā-karṇna-samākṛṣṭa-

III-A—

40. chāpa--chakra--vinirmukta--nāīāchap--arampaiā--pāta-pātītārāti-mandalō
balu-samara-samārjita-jayapatakā-
41. śata-śabalita-nabhastalō ! yasṁṁṁ prayātavati-kōpa-vaśam mahiśō yānti-
kshanād-ahita-bhūmi-bhujō ranāgre-
42. atrāvali-valaya-bhīshana-mastakasya vaktrāntaram kshataja-karddama-
dun-nirīksham sa tu śīrakara-nikara-nirmala-nija-ya
43. śō-rāji-visadīkṛta-daśāśā-chakras-samasta-chakravartti-lakshanōpa-lakshitō
nirapēksha-parōpakāra-sampādanaika-
44. vyananah pravarttita-nyāya-bala-samunmūlita-Kali-kāla-vilasitō nipuna-
nija-niti-prayōgapa-

45. hasita-Brihaspatih ku-nripati-kadamba-kapata-kōṭi-vighatita-dharmmāva-
lambana-śilā-stambhāyamāna-
46. charita-satata-pravritta-dāna-santarppita-dvi-jāti-lōkah prōnmūlita-vikāri-
nō sarvva-lōkōpakāri-
47. nō yasya-dānēna dunnāga-dāna-dhārāpy-adham-kṛita ᳚ apiccha ᳚ jatānām
samghātair-īha bhuvī kritānūna-
48. vipadām-kālānām ādhārō budha-jana-hitāpādana-parah gunānām śuddhā-
nām api nyatam utpatti-bhavanam
49. nripānan-nēta yam kavir it (t) i matah kavya-kuśalah Duvvigāhapani-
suta-mata-pārāvāra-pāradrīvā
50. pramāna-sāstra-sāna-niśātikṛita-dhīradhishanas-sāmāja-tantra-tatvāva bōdha
vimalikṛita-budhō hasti-
51. nī-vaktrodbhava-yati-pravara-matāva bōdhana-gabhīra-matih vidvanmati-
vitati-vikalpita-taya-tayāta-vichāra-
52. vichakshanō'ngikṛita-turangamāgama-prayōga-parinatō dhanur-vidyām-
bhōruha-vana-gahana-vikāsana

III-B—

53. vidagdha-marīchi-mali nija-nirmūta gaja-danta-kalpa-nāgaunānalpa-chētā-
vūachita-sētu-bandha-nibandhanānandi-
54. ta vipaśchin-mandalas sakala-nātaka-vishaya-sandhi-sandhyamgādi yōjanā-
chaturō nirupama-nija-rūpa-nirjita-ma-
55. kara-dhvajō makara-dhvaja-guru-charna-sarōja-vinamana-pavitrikritō-tta-
māngah Mudugundūr-nūma-grāmōpavishta-
56. Rashtrakūta-Chālukya-Haihaya-pramukha-pravīra-sanātha-vallabha-sainya-
vijaya-vikhyāpita-prabhavah
57. api cha ᳚ Dhōrāsīyam samantāt-prabalam upagata-vyāpta-dig-chakravālam
nirjity-ānēka-samkhyair-nisita-
58. nija-bhujōn-mukta-nāīcha jālah dēvōyah prājya-tējās timiramm-imahar-
ttivra-bhānur-minayūkhai durvvā-
59. rōdāra-pātair-udayam abhilashan svan-nivēsam vivēsa ᳚ sa tu Harir iva
satata sambhāvita-dviya-patih
60. sahasra kirana iva prati-divasōchitōdayō bhujamga-lōka iva vigata bhaya
ratnākara ivāspṛishhta kalam-
61. kō Duryyōdhanōpy-abhinandit Ājuna guno vāhinī-patir apy-ajadāsayah
sitakarōpya-anālim-
62. gita-malina-bhāvō Rāshtrakūta Pallavānvaya tulakabhyām mūrdhābhi-
shukta Gōvindarāja Nandi [va] rmmābhi-
63. dhēyābhyāni samanushrita-rājyābhishēkābhyā [m] nija-kara-ghatita-patta-
vibhūshita-lalāta-pattō vi

- 64 khyāta-vimāla-Gaṃgānvaya-nabha-sthala-gabhastī-mālī Kongani-mahā-
rājādhirāja-paramē
(A plate is missing here)

V-A —

65. bhān-mōhāt pramādēna vā sa pañchabhīr mmahadbhīr pātakai samyuktō-
bhavati yō rakshati sa punyabhāg-bhavati
66. api chātra Manu-gītā ślōkā-ll-svadattām para-dattām vā yōharēta vasun-
dharām shashtim varsha sahasrām
67. viśvāyām jāyatē kṛmih svandātum su-mahach-*chh*akyaṃ duḥkham-
anyasya pālanam dānam vā pālanam vēti
68. dānātch-*chh*rēyōnupālanam || bahubhīr-vvasudhā bhuktā rājābhīr Sagarādī
bhīr yasya yasya yadā bhū-
69. mī tasya tasya tadā palam Brāhma-svam tu viśam ghōram na bhīṣam
viśam uchyatē viśam ēkākīnam
70. hanti Brāhma-svam putra-pautrikam sarv vakalādhāra bhūta chūrtā-kalā-
bhijñēna Viśvakarmma-
71. chāryyēn-ēdam śāsanam likhitam chatush-khanduka-brihi-bija-vā-pa-
mātiṃ dvī-khanduka-kaṃgu-kshētiṃ tad-api bra
72. hṃajñāyam iva rakshaniya

Note

This copper plate inscription consists of 4 plates Each plate measures $8\frac{1}{2}'' \times 4\frac{1}{2}'' \times \frac{1}{8}''$ There is writing on one side of the first and the last plates The other two plates are written on both the sides The ring had not been cut when the plates were received, still one important plate appears to be missing from the set Either it might have been removed by some one by cutting the plate itself or, by mistake, it might not have been strung at all to the ring The hole of the last plate is larger than those of others and thus shows signs of being tampered with 13 lines of writing are found on each side of the plates except on the obverse of the last one where there are only 8 lines of writing Each line consists of about 32 letters

The record is engraved in the Old Kannada characters. The letters are finely and deeply cut and clearly formed The characters resemble those of the Perjjarangi grant published under Yedatore taluk in the present Report

The language is Sanskrit written in a grand *champu* style.

The engraver of the record is named Viśvakarmāchārya His title is given thus : *Sarva-kalādhāra bhūta Chūrakalābhigñā*, learned in architecture which is the foundation of all fine arts The title shows that he was a great artist For his work of engraving the record he was granted 4 khandugas of wet land and 2 khandugas of dry land.

Since, unfortunately, an important plate is missing from the record the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king definitely. The first three plates are identical with Perjjarangi plates as already mentioned as regards the genealogy and the details about the various kings up to Śivamāra II. Since the characters are also identical, it is not impossible that these plates also belong to the period of Rāchamalla I. If indeed this were a definite fact, the record would have been very helpful in reconstructing the history of Rāchamalla I since no inscription definitely assignable to his reign has yet been discovered and this record would have supplemented the Perjjarangi plates as regards the details of the reign.

However on the presumption that this grant is of Rāchamalla I, we may assign it to the early part of the 9th century A.D.

For the details about the Ganga history mentioned in this record please see inscription No 31 of the present report.

35

On a stone in the field of patel Kallegauda at Kalledēvarapura, Jagalur taluk.

Size $2\frac{1}{2}' \times 1'$

ಜಗಲೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಲ್ಲೇದೇವರಪುರದ ಪಟೇಲ್ ಕಲ್ಲೇಗೌಡರ ಜಮೀನಿನಲ್ಲಿ ಹೊತ್ತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$

- 1 ಪರಿಧವಿ ಶಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ೫ ಶ್ರೀಮ
- 2 ತುಕಲೈದೇವನಪುರದ ಕಂಠಿಯವೊಡೆ
3. ಯರಿಗೆ ಮುರಾರಿ ಹಿರಿಯಹರಿಗೆನಯಕ್ಕ
4. ರಮಕ್ಕಳುದಯನಯಕ್ಕರು ಕೊಟ್ಟಧರ್ಮ
- 5 ವ್ರಿತ್ತಿಯಕ್ಕಮ ಯಂತಂದರೆ ನಂಮ ನಯಕ್ಕ
- 6 ತನಕ್ಕೆ ಸಲುಹತುಂಬುರಗುತ್ತಿಯ ನಡವೊಳಗಣ
7. ಜೊಂಮಪುರದ ಕೆಜೆಯ ಕೆಳಗಣಗದೆ ಅಚುಕಟನಲು
- 8 ಸ್ಥಳಬೀಜವರಿಯವರೆಯಭೂಮಿಯಲು || ಜೋಳದಬಿ
- 9 ಜವರಿ ಕಂ | ಉಭಯಂಬೀಜವರಿ ಕಂ || ಸಸಾನದಲು
- 10 ಹದಿನಯ್ಯ ಕೊಳಗೆ ಬೀಜವರಿಯನು ನಿಮಗೆ ಸಲು ಧರಪೂ
11. ರಾಗಕೊಟಿಲು ಈ ಕ್ಷೇತ್ರವನು ಚಂದ್ರ ಸುರಿಯರು ಪ
- 12 ರಿಯಂಧರಲು ಅಳುವಿದರೆ ವರಣನಿಯ[ಲ]
13. ಗೋವೆಧೆ ಬ್ರಂಹಣವೆಧೆಯ ಮಡಿದಪಾಪಕೆ
- 14 ಹೋಹರು ಎಂದು ಕೊಟ್ಟಧರ್ಮವ್ರಿತಿ ಶ್ರೀಬನದದೇ[ವತೆ]
15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription records the grant of some land of the sowing capacity of 15 kolagas below the tank of Jommapura in the Tumburaguttinād, to Kantivodeyar of Kalyedēvanapura by Dayenayakka, son of Murāri Hiriya Harigenayakka. Who these Murāri Hiriya Harigenāyaka and Kantivodeyar were cannot be determined. They are not met with so far in any of the inscriptions. Probably Kantivodeyar was a Viraśaiva guru of that place Dayenayakka does not appear to have belonged either to the Chitaldrug or the Haratī line of chiefs. He might have been a petty local chieftain.

The details of the date given in the grant are Parīdhāvi sam Jēshtha ha 5. No Saka era is mentioned. The characters appear to belong to the beginning of the 17th century A.D. and Parīdhāvi may correspond to 1612 A.D. If that is so, the date of the inscription would be 8th June 1612 A.D.

The usual imprecatory sentence is found at the end to the effect that he who destroys the grant would incur the sin of killing cows and Brahmins at Vāranāsi.

36.

At the village Rastemāchanahalli of the same taluk, on a stone in front of the Basavanna temple.

Size 2'×1'

ಅದೇ ತಾಲ್ಲೂಕು ರಸ್ತೆಮಾಚನ ಹಳ್ಳಿಯಲ್ಲಿ ಬಸವಣ್ಣನ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'×1'

1. ಕೀಲಕ ಸಂಹಚದಲಿ ಗೌಡ
2. ಕಲಪಮೊದಿನಯಕ ನಿಂ
3. ಗಣವೊಡೆಯರ ಮುಟ ಮನ್ನೆ

Note

This records the grant of some land to the matt of Ningana Vodeyar by Gauda Kalapa and Mādi Nayaka. The inscription is not dated in the Śaka era. Only the cyclic year Kilaka is given. The characters seem to belong to about the 18th century A.D.

HASSAN DISTRICT.

ĀLUR TALUK

37

At Pālya, Pālya hobli, on a stone to the south of the Janārdanasvāmi temple
(Hassan No 19 revised)

Size 4' × 1 $\frac{3}{4}$ '

ಆಲೂರು ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಜನಾರ್ದನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟಕಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕಿನ 19ನೆಯ ಶಾಸನದ ಅದ್ಭುತದ)

ಪ್ರಮಾಣ 4' × 1 $\frac{3}{4}$ '

1. ನಮಃಪಂಕಜನೇತ್ರಾಯ ಹರಯೇ ಪೀತವಾಸನೇ ವಾಸುದೇವಾಯ ಕೃಷ್ಣಾಯ ನಿತ್ಯಂ ಶ್ರೀ
2. ಸ್ಥಿತಪಕ್ಷನೇ (?)
3. ನೃಪಾಳ
4. ಯಕಲ್ಪಜನಾರ್ದನಾಯ ದೀನದಯಾಳು
5.
6. ನತನೇಷೇಷಕವಿತಾಜನದಾತಾ(?) ಪರಿಶೃತ ಬುಕ್ಕರಾಯನುತ(?) ತಪ್ಪದ ನಾಗಣ್ಣ
7. ರಾಯರ ಗಂಡನ ವಿರಚಿಸಿದ ತಿಪ್ಪರಾಯ
8. . . . ನಿರುಪಮದಂತಿತದ ಧರ್ಮಶಾಸನಕೃತಿಯಂ || . . . ಬಿರುದಿನ
9. ಗಣ ದೇವರಧಿಕಗುಣಗಣನಿಯಂ || ಅದೆನ್ನೆಂದಡೆ || . . . ಬ್ರಹ್ಮಕ್ಷತ್ರಿಯ
10. . . . ನೆಜ್ಜಿರಾಳುತರ ಸತ್ತಿ ಪೆಣನುಪಧಿಕರಿಪುಷ್ಪತುಕೊಂತಂ ನೆಜ್ಜಿನ
11. . . . ಈಶ್ವರಾಂಕಂಗೆ ವನಿತಾನಿಧಿಯನಿಸಿ ಮೆಜ್ಜಿವ ವೀರಾಂಬದೇವಿ
12. ಗಂ ಉದಿಸಿದ ನಂದನಂ . . . ವನಮೂಲವೊಲೊಪ್ಪಿದ ತೇಜಂಗಡ ತಿಪ್ಪಂ || ಸಿಂಗರನಗರಾ
13. . . . ಧಾರಿತಿಪ್ಪನೃಪಾಳನ . . . ಸಿಂಗರದೇವಿಯನುಪಮಚರಿತ್ರೆ
14. . . . ತಿಪ್ಪಣವೊಡೆಯರು ಉಚ್ಚಂಗಿಯಗೋಪಾಳದೇವನನು ಹರಿದಿಕ್ಕಿಕೊಂಡೊ
15. ಡೆ ಗಂಡನೆಂದುಬಿರುದಂ ಹೇಳಿಕೊಂಡದಕ್ಕೆ ಸಂಪಾದನೆಯಂ . . .
16. ಸತ್ಪದಿ ರುದ್ರಸಂಪೆಯವೀರರ ದೇವಗೋಪನೃಪ ಗಾಜಿಯೊ
17. ಳಣ್ಣ ವೈರಿಮಂಡಳಿಕನಂ ತಲೆಕೊಂಡೊಡೆ ಕೂಡಿ ವಿಶ್ವದಿ ಬಾರಹ ಮಂಡ
18. ಳದೇವರ ತಿಪ್ಪರಾಜನಾ || ವ || ಬಾರಮಂಡಳಿಕರ
19. ಸಂತತಂ ಸ್ಫುರಿಸುತ್ತಿದ್ದ
20. ದಿಶಾವಧು ನೆಯ್ದಿ ನಾಕಮಂ ವರಕವಿತಾರ್ಕಿಕನಿಂ
21. ಪಂ ಬಿರುದ ತಿಪ್ಪನೃಪಾಲಂ ನಿರುಪಮನುದಾರಚರಿತಂ ಧುರದೊಳು ರಿಪುಮಂಡಳಿಕರ
22. ಮಸ್ತಕಶೂಲ ಶಕವರ್ಷ ೧೨೮೩ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಶು. ೧೩ ಬುಧ
23. ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಅರಿಯುವಿಭಾಡ ಭಾಷೆ
24. ಗೆ ತಪ್ಪುವರಾಯರಗಂಡ ಹಿಂದುರಾಯಸುರತಾಳ ಪೂರ್ವ ಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮ
25. ತು ಬುಕ್ಕಂಣವೊಡೆಯರ ಹಿರಿಯಕೊಮೂರನೆನ್ನೆನ್ನಿದ ಶ್ರೀಮತು ಐಂತಕಾರಾಯ

26. ರಗಂಡ ವಿಜಯಭುಜಾದಂಡ ಸತ್ತೀರ್ತಿಸಹಾಯ ನೆಕ್ಕತುಳ
27. ಭೀಮ ಕುಟ ಜಗದ್ಧಳ ವೀರಾವತಾರ ತೃಂಗಾರಪುರೀ ಚಕ್ರವರ್ತಿ ಮಂಡಲಗೋಪ ಪೈರೀದ
28. ನಿಂಗ ಕಳಕುರಾರ ಚಕ್ರವರ್ತಿ ಜಗಜ್ಜಿಗೋಪಾಳ ನಗರಿಗೊಂಡ ವೀರ ಹುನೇರಮುಂಡ
29. ಲಿಕರ ಗಂಡ ಪುನಿಯದ ವೀರ . ಸದಸೋಬಗಹಾರ ತೆಂಕಣರಾಯರಾಗುತರ ಗಂಡ ಈಶ್ವರ
30. ದೇವ ವಡೆಯರ ಸುಪುತ್ರ ಕುಲದೀಪಕ ತಿಪ್ಪಣಪೊಡೆಯರು ಕುಟಗನಪಾಳಿಯದ ಶ್ರೀ ಜನಾರ್ದನ
31. ದೇವರ ಶ್ರೀ ಕಾರ್ಯುವ ನಡಸುವುದಕ್ಕಾಗಿ ಆ ಪೂಜಾರಿ ಡಾವಣ್ಣ ಚಕ್ರ ಜಂನಕಲ್ಪಿಗಳಿಗೆ
32. ಕೊಟ್ಟ ಶಿರಾಶಾಸನದಕ್ರಮವೆಂತೆಂದಡೆ||ಮುಣಲಿಗೆ ನಾಡೊಳಗಣ ಚಂಡನಹಳ್ಳಿಯಗ್ರಾಮಂ
ಮೂಗನಾಡೊಳ
33. ಗಣ ಹೊರನೊಣ ಪುರದ ಗ್ರಾಮ ಅನ್ನು ಉಭಯಂ ಗ್ರಾಮಂ ಒಪ್ಪೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
34. ಮನೆ ಕಡಿಗುತ್ತಿಗೆ ಅಜುಣವನೊ ಬನಗುತ್ತಿಗೆ ಆಚತುಶ್ರೀಮಯೊಳಗೆ ಏನುಂಟಾದರ್ಪಸ್ವಾಮ್ಯ
35. . ಆ ಪೂಜಾರಿಗಳು ಅಗುಮಾಡಿಕೊಂಬರು ಚಂಡನಹಳ್ಳಿ ಇ ಪುರದ
36. ಸಲುವ ಗೆ ೫೦ ಹೊರನೊರಪುರದ ಗೆ ೫೦ ಅನ್ನು ಉಭಯಂ ಗೆ ೮೦ ಅಕ್ಷರದಲೂ
ಗದ್ಯಾಣ ಬಂಧ
37. ತ್ತು ಆ ಧರ್ಮಸ್ಥಳದ ದೇವನದೇವರ ಕೆಣ ಕರಡಿಯಕೆಣ ಕೇಸವನಹಳ್ಳಿ ಒಳಕಟ್ಟೆಯಂ ತಾಯ್ಹಳ್ಳಿ
38. ದ ಕಾಲುವೆಯ ಕೆಳಗಣ ತೋಟದಗದ್ದೆ ಅನ್ನಿಪ್ಪಣ ಚತುಸ್ತೀಮಯೊಳಗಗಳ ಗದ್ದೆಬೆದ್ದಲು
39. ಹಂಚಿಕೊಂಬರು ಪ್ರತಿವರ್ಷ ಈ ಮಯ್ಯಾರ್ಡೆಯಲ ಅಗುಮಾಡಿಕೊಂಡು ದೇವರ ದಿನಪ್ರತಿ
40. ಕಟ್ಟಳೆ ಪ್ರತಿಧಿಂ ಕುಂ ಜನಾರ್ದನ ದೇವರ ಮೊದಲನ ಉಸ್ತಾರಕ್ಕೆ ಗದ್ದೆ .
41. . ಆ ಹರಿವಾಣದಲ ಲೋಗರವನು ಎರಡುಹೊತ್ತಿಗೆ ಅಕ್ಕಿ ಹರಿವಾಣಂ
42. ಕಾಯಂ ಶುಕ್ರವಿಳ್ಯಕ್ಕೆ ಅಡಕೆಕಟ್ಟಳೆಂ ಶನಿಬುಧವಾರ ಯೆಂಣ್ಣೆಮಜ್ಜನ ಅಮಾಕೆಮಣಿಮೆ
43. ಯಲಿಂ ಭಾನುವಾರಸೊಡರು ಪುಷ್ಪ ನಂದಾದೀಪಂ ಹ ಆ ದೀವಿಗೆಗಾಗಿ ಎಣ್ಣೆದೀವಿಗೆಂ ಅನ್ನು
44. ೯ ಪಂಚಪರ್ವ ವಿಶೇಷಪರ್ವ ಅತಿಪ್ಪನದ ಸುಡರುದೇವರಿಗೆ ಅರತಿ ಜನಂ ಪರಿಚಾರಕಜನಂ ಮೊರೆ
45. ಗಾಣಜನಂ ಒಲಗಜನಂ ಡವಣ್ಣಂ ಉಳಿಗದಜನಂ ಅನ್ನುಜನಂ ೬ ಕುಂ ಜೀವಿತವ ನಡೆಸಿಬಹರು
46. . . ಜನಕಲ್ಪಂಗಳಿಗೆ ಈ ಮಯ್ಯಾರ್ಡೆಯಲ ಪಟ್ಟಿಕೊಂಬರು ಆ ಹಳ ದೇವವಾಸ
47. ವಾಗಿ ಸೋಡಿ . ಕೊಟ್ಟಣ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾಪರಿಹಾರ|ದೇವರಕ್ಷೇತ್ರದತಿಂದು ತಪ್ಪಿನಡೆ
48. ದರೆ ಜನಾರ್ದನದೇವರಿಗೆ ಸಲುವುದು ಈ ಮಯ್ಯಾರ್ಡೆಯಲ ಜನಾರ್ದನದೇವರ ಶ್ರೀ ಕಾ
49. ರ್ಯು ಆಚಂದ್ರಾರ್ಕಸ್ಥಾನಿಯಾಗಿ ಆಬಾಧಿತವಾಗಿ ನಡ್ಕುವದಕ್ಕಾಗಿ ಆಪೂಜಾರಿಗಳಿಗೆ
50. ತಿಪ್ಪಣಪೊಡೆಯರು ಬರಸಿಕೊಟ್ಟು ನಡ್ಕಿದ ಶಿರಾಶಾಸನಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ
51. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ|| ಈ ಧರ್ಮಕ್ಕೆ ಕಂಟಕರಾದವರು ಉಪೇಕ್ಷಿಸಿದವರು ತಮ ತಾಯ ತಂಗಿಯ
ಕೆಡ್ಡಿ
52. ದರು ಶ್ಯಾನಗಾರ್ದಪನ ಭಕ್ಷಿಸಿದವರು ಅಗ್ರಹಾರವ ಅಳಿದವರು ಮಹಾತಟಾಕವ ನೊಡೆ
53. ದ ಪಾತಕ ಹಡೆದ ತಂದೆಯ ಹಿರಿಯರ ಶಿಶುಗಳ ಗೋಲುಗಳನು ಗಂಗೆಯ ತಡಿಯಲ ಕೊಂದವರು
ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
54. .
55. ಯೋಹರೇತಿ ಮಸುನ್ನರಾಂ ಪಪ್ಪಿರ್ವಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ವಾಸ
ಪಾಲನಯೋ
56. ಮರ್ದೈ ದಾನಾತ್ಪ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಪ್ರೇಯಮವಾಪ್ತೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ
57. ಒಂ

Transliteration

1. namah pamkaja-nētrāya Harayē pīta-vāsasē Vāsudēvāya Krishnāya nityam
Śrī
2. sthita-vakshasē (?)
3. nripāla
4. ya Kalki Janārdanāya dīna-dayālu
5.
6. natan asēsha kavītā-jana dātā (?) parīśrita Bukkarāya-suta Teppada-
Nāganna
7. rāyara gamdana virachisida Tippārāya
8. nirupamad-amkītada dharmma-sāsana kritiyam ||
birudina
9. ganī dēvar adhika-guna-gana-nīlayam ||va|| adentemdēde ||
Brahmakshatīya
10. nere rāutara sattī senasuvadhika rīpu hritu komtam
sajjana
11. Īśvarāmkamge vanitānidhiyenisi mereva Virāmbē dēvi-
12. gam udīsida namdanam Vanamāhivola oppida tējam gada Tippam ||
Simgara nagarā
13. dhārī Tippa nripālana Simgaradēviy-anupama
charitre
14. Tippana Vodeyaru Uchchamgiya Gōpālādēvananu haridikkī
komdo-
15. de gamdan emdu birudam hēlisikomd adakke sampādane-
yam
16. satvadi rudra samkheya virāra dēva Gōpanīpag-ājyo-
17. l anmī vauri-mamdalikanam tale komdode kūdi viśvadi
bāraha mamda-
18. lī dēvara Tippa-rājanā ||va|| bāra mamdalikara
19. samtataṃ sphurisutardda
20. diśāvadhu neydi nākamam varakavi-tārkika-sim-
21. ham biruda Tippa nīpālam nirupaman udāra charitam
dhuradolū nīpumamdalikara
22. mastaka śūla śaka varsha 1283 neya Śārvarī-samvatsarada
Āśvīja śu 13 Budha
23. śrīman mahāmamdalēśvara anīrāya-vibhāda bhāshe-
24. ge tappuva rāyara gamda Himdu-rāya-suratāla pūrba paśchīma samudrādhi-
patī śrīma-
25. tu Bukkamna Vodeyara hīriya komāran ent ensida śrīmatu khamtikāra
rāya-

26. ra gamda . . . vijaya bhujādamda sat-kūti-sahāyan ekkatula-
27. Bhīma kataka-jagaddala, vīrāvatāra Sṛṅgāra purī chakravartī mamdala-
gōva varībha-
28. siṅga kala-kuthāra chakravartī . . . jaga-jetti Gōpāla . . . nagari
gonda vīra hamneradu mamda-
29. likara gamda pusiyada vīra . . . sada sobaga hāra temkana rāya-rautara
gamda īśvara-
30. dēva Vaḍeyara suputīa kula-dīpaka Tippanna Vodeyaru Settigana Pāleyada
śrī Janārdhana
31. dēvara śrīkāryyava nadasuvudakkāgi ā pūjānī Dāvanna Chikka Jamnpa-
kalpīgālige
32. kotta śilā-śāsanada kramav emtemdade || Manahge nādolagana Chemdana
hallīya grāma 1 Mūga nādola-
33. gana Horanūra purada grāma antu ubhayam grāma 2 rolagana gadde
beddalu tōta
34. mane kadīguttige āruvanavanū bana-guttige ā chatuśśīmeyolage ēnumtāda
sarvasvāmya
35. a pūjārigalu āgu mādi kombadu Chamdana hallī purada-
36. saluva ga 50 Horanūra purada ga 30 antu ubhayam ga 80 akshara
dalū gadyāna embha-
37. ttu ā Dharmasthalada Dēvasadēvara kere Karadiya kere Kēśavanahallī
ola katteyū Tāyahalla-
38. da kālūveya kelagana tōtada gadde antishtara chatuśśīmeyolagala gadde bed-
dalu
39. hamchi kombaru prati varsha ī maryyādeyali āgumādikomdu dēvara dina-
prati-
40. kattale prati di 1 kkam Janārdhana dēvara modalina ustārakke . . .
. . . gadde . . .
41. 2 harivānadali lōgaravanu eradu hottige akki
. . . harivāna 2
42. kāyī 2 Śukra vilyake adake kattale 1 Śanī Buddhavāra yemne majjana
Amāse Hunne
43. yali 1 Bhānuvāra sodaru pushpa namdādīpa 1 ha ā divigegāgi enne
divige 2 antu
44. 9 paṃcha parva visēsha parva atishtanada sudaru dēvarige ārati jana 1
parichāraka jana 1 māle-
45. gāra jana 2 olaga jana 1 davane 1 ūligada jana antu jana 6 kkam jīvitava
naḍesi baharu
46. Jamnakalpamgālige ī maryyādeyali haichchikom-
baru ā 2 haḷi dēvadāna-

- 47 vāgi sōdi kottāna mumtāgi sarvabādhā parihāra ! dēvara kshē-
trada tīndu tappinade-
48 dare Janārdhana dēvarige saluvudu ī maryyādeyalī Janārdhana dēvara
śrikā-
49 ryya āchamdrārka-ssthāyāgi abādhitavāgi nadsuvadakkāgi ā pūjariga-
lige
50 Tīppamna Vadeyaru barasī kottu nadsīda śilā śāsanakke mamgala mahā
śrī śrī
51 śrī śrī śrī śrī ī dharmmakke kantakartraādavarū upēkshisīdavarū tamma
tāya tamgiya kedsī-
52 darū śvāna gārdhapana bhakshisīdavarū agrahārava alīdavarū mahā tatā-
kavan ode-
53. da pātaka hadeda tamdeya hiriyara śisugala gōugalanu gamgeya tadiyalī
komdavarū
54 sva dattām para dattām vā
55 yō harēti vasundharām shashtir vasha sahasrānī vištāyām jāyatē kṛimī
dāna pālanayō-
56 r madhye dānāt chhrēyōnu pālanam dānāt svargam avāpnōti pālanād
achyutam padam
57 śrī

Translation.

Lines 1—3

Obesance to the lotus eyed Hari of yellow clothes, Vāsudēva, Krishna, who has
the goddess Śrī permanently on his chest
.

Lines 3—9

. nripāla, a Janādana in the Kali Age, kind to the poor
. giver to the numerous poets, Bukkarāya's son Teppada
Nāganna Tīpparāya, champion over rāyas,
composed the work of this unequalled dharmasāsana a
mine of titles, a lord and an abode of good qualities

Lines 9—22

[Prose] Thus Of Brahmakshatriya (race), an umbrella to
horsemen, a spear to the hearts of the envious enemies is Tippa whose splendour is
like that of Vanamālī, a son born to Īśvarānka and Virāmbē dēvi a treasure of
womanhood Tīppanīpālā's (wife) Singaradēvi of
unequalled character When Tippana Vodeya took Uchchangi
by driving out Gōpālādēva being praised with the title a

champion over having attacked Gōpanripa
 in battle when he took the head of the hostile mandalika
 of Tipparāja, lord over the twelve mandalikas. Of the twelve mandalikas Tippanripāla of the
 title, a lion to the great poets and philosophers is unequalled
 and of generous character, a spear to the head of the hostile mandalikas in the
 battle

Line 22.

In the Śaka year 1283, the year Śārvara, on Wednesday the 13th lunar day of the bright half of Āsvīja :

Lines 23—25

The illustrious mahāmandalēśvara, destroyer of enemy kings, champion over rulers who break their word, a suratāla to Hindu rāyas, lord over the eastern and western oceans, who was like the eldest son of the illustrious Bukkana Vodeya.

Lines 25—31.

The illustrious champion over Khantikāra-rāyas . . . of victorious arms, a help to good fame, the only unequalled Bhīma, Katakajagaddala (a menace to the world-army or destroyer of the military world), the incarnation of valour, emperor of Śringārapuri, protector of the mandalas, a lion to the elephants the enemies, an axe in the battle, emperor . . . world wrestler, conqueror of Gōpāla's . . . nagari, champion over the valiant twelve mandalikas, unlying valiant, . . . a beautiful garland, champion over the hoisemen of the southern kings, Īśvaradēva Vadeya's good son, a light to his family, Tippanna Vodeya, granted the stone charter to the priests Dāvanna and Chikkajannakalpi in order to perform the holy duty of the god Śrī Janārdana of Seṭṭugana Pāleya thus

Lines 32-46.

One village Chandanahalli in the Manalige nād and one village Horanūrapura in the Mūganād. Thus in those two villages those priests can enjoy the income from rice lands, dry-lands, gardens, houses, *kadriguttige*, *aruvana*, *banaguttige* and all the rights within the four boundaries. The income of Chandanahalli, 50 gadyānas and of Horanūrapura, 30 gadyānas thus, together 80 gadyānas—in words gadyānas eighty. (In addition to that) wet land in the garden below the channel Tāyahalla from the inner bund of Kēsavanahalli, Karādiya keṛe and Dēvasadēvarakere of that *Dharmasthala*. They devide among themselves the wet lands and dry lands within so much of the boundaries. Doing thus every year having enjoyed so much through this order, they will maintain for the god's worship, offering food in two plates . . . rice in two plates twice a day . . . two cocoanuts, one kattale of arecanut for Friday betel, oil bath on Saturdays and Wednesdays, one on new-moon days and fullmoon days, one hana for flower, an oil lamp and a perpetual lamp on Sundays, oil

for that lamp, two lamps, in all nine, Pañchapaṇḍya, Viśeṣhaparya and atishṭana, one person for waving the lamp, one (parichāraka) attendant, two garland-makers, one piper, one drummer, the livelihood of these six persons in all will be provided. Jannakalpi (and the other temple servants) will divide among themselves in this way those two villages, which, being a presentation to the god, are free of all imposts.

Lines 47-57

If, having eaten of god's sacred land one behaves in an improper way, it becomes a concern for Janārdana. Good fortune to this stone-charter granted in writing by Tippana Vodeyar to the priests for performing in this way the holy duty of the god Janārdana unobstructed, for as long as the Moon and Sun endure. Śrī śrī. Those who give trouble to this dharma or neglect it will incur the sin of molesting their own mothers and sisters, of eating the dog and the donkey, of destroying the agraḥāras, of ruining the big tanks and of killing their own fathers, elders, children and cows on the banks of the Ganges whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years. Between the act of making a gift and that of maintaining the one already made, maintaining is more meritorious than making the gift. By making a gift one goes to Svarga, while by the maintenance of a gift one attains the region from which there is no fall.

Note.

This record has been included in the *Epigraphia Carnatica*, Vol. V, as Hassan 19. It was not completely and correctly read by Rice. The text has now been thoroughly revised and inserted here with translation and a note.

The inscription records the grant of two villages of the income of 80 gadyānas to provide for the ceremonies of the god Janārdana of Pālya, by Tippāmātya. The villages were made over to the priests, specifying the details and expenditure of each ceremony and the duty of each temple servant. But the letters are very much worn out and lost. Especially the first 10 lines are illegible.

As the record is full of lacunæ it is not possible to know all the details about Tippāmātya. He appears to have been a general in the army of Bukkarāya I, the Vijayanagar ruler. He defeated Gōpālādēva in battle and captured the fort of Uchchangī which afterwards came under the rule of the Vijayanagar empire.

The inscription presents us with the following information about Tippāmātya: His father was Īśvarādēva and his mother Virāmbike. He belonged to the Brahmakshatriya race. His wife was Singarādēvī. He won the title of Champion over by defeating Gōpālādēva of Uchchangī. He seems to have had also the title "a lion to the great poets and philosophers." He grew up in the court of Bukkarāya as if he were Bukkarāya's eldest son. He had a number of titles like

‘champion over Khantikārarāyas, of victorious arms, a help to good fame, the only unequalled Bhima, a menace to the world-army, the incarnation of valour, Emperor of Śringārapuri, protector of mandalikas, a lion to the elephants his enemies, an axe in the battle, a world wrestler, conqueror of Gōpāla’s nagari, champion over the twelve mandalikas, the unlying valiant, a beautiful garland of . . . and champion over Tenkanarāya rāhutas ” This shows that he was a very prominent officer. We do not come across so many of his titles in his other inscriptions.

The villages granted to the priests Dāvaṇṇa and Chikkajannakalpi were Chendanahalli in the Manahgenād and Horanūrapura in the Mūganād. The priests were allowed to enjoy the income from rice-lands, dry lands, gardens, houses, *kadaguttige*, *āruvāna*, *banaguttige* (income from forest) and all the rights within the four boundaries of these villages. The total income from these two villages was 80 gadyānas—50 from Chendanahalli and 30 from Horanūrapura. Besides this, some land below the channel Tāyahalla seems also to have been granted to them. But the meaning of the lines here is not clear. The details of the ceremonies to be observed for the god are not also clear.

The usual imprecatory verses are found in the end.

The date of the inscription, *viz*, Ś 1283 Śārvarī sam. Āśvīja śu 13, Wednesday, corresponds to Wednesday, 3rd September 1360 A.D.

Tipparasa’s brother was Teppada Nāgaṇṇa. See E.C. VI, Mg 25 where Teppada Nāgaṇṇa is stated as Īśvaradēva’s son. He is referred to in a number of inscriptions. But the details given here are not found elsewhere (see E.C. IX, Ht 93, 113, X Chikballapur 63, M.A.R. 1936, p 94, 1941 p 146). In an inscription at Chandāpur of Arehalli Hobli Teppada Nāgaṇṇa is stated to have granted a village in the name of his brother Chandapavodeyar. From this it appears that Tipparasa had two brothers—Teppada Nāgaṇṇa and Chandapavodeyar, probably this Chandapavodeyar died in his early age.

38

On a stone to the north of the same temple (Hassan No 21 revised).

Size 2'×1'

ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯಗ್ರಾಮದ ಜನಾರ್ದನ ದೇವಾಲಯದ ಉತ್ತರದ ಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು
(ಹಾಸನದ 21ನೇ ನಂಬರಿನ ಅದ್ವೈತದ)

ಪ್ರಮಾಣ 2'×1'

1. ಪಾಂತ್ಯವೋ ಜಲದಶ್ಯಮಾ ಶಾಂಗಪ್ಯಾಪಾತಕರ್ಕಶಾ ತ್ರೈಲೋ
2. ಕೃಮಂಜಪಸ್ತಂಭಾ ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ
3. ಭೃದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೫೮ನೆಯ ನಂದವರ್ತಮಾನವಾ
4. ದ ಮಂತ್ಯಧ ಸಂಚರದ ಮಾರ್ಗಶಿರ ಬ ೧೨ ೮೦ ಶ್ರೀಮನ್ನಹಾರಾಜಾಧಿರಾ

5. ಜ ರಾಜಪರಮೇಸ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಚುತದೇವರಾಯಮಹಾ
- 6 ರಾಯರು ಹಂಪೆಯಹಸ್ತಿನಾವತಿಯನೆಲೆವೀಡಿನಲೂ ಸುಖ ಸಂ
- 7 ಕಥಾ ವಿನೋದದಿಂ ಸುಕರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿಪ್ಪ ಕಾಲದಲೂ ಶ್ರೀಮಂ
- 8 ಮಹಾಮಂಡಲೇಸ್ವರ ತಿರುಮಲರಾಜ ಮಾಹ ಅರಸುಗಳ ಮೈದುನ
- 9 ಶ್ರೀಮನ್ನಹಾಮಂಡಲೇಸ್ವರ ರಗುಪತಿರಾಜ ಮಾಹ ಅರಸುಗಳು ಬೆಮ
- 10 ರತೂರ ಕೆಂಪ ನಿಂಗಯ ಪಕೊಂತದರನರು ಸವನಿ ಪಾಳ
- 11 ಯದ ಶ್ರೀ ಜನಾರ್ದನ ದೇವರಿಗೆ ಪ್ರದ್ಯುಮ್ನ ಪೊಡೆಯರ
12. ಮರದವರು ಕೊಟ್ಟವಿವರ | ಅನಿಹಳದಿಂದ ಆಡೆಗದೆ ಪ್ರ
- 13 ಮಾಣ ಹಲ ಗದೆಯ || ಗೋಪೀನಾಥವೊಡೆಯರು ನಾಗ
14. ಪ್ಪರಾ ಗವನಿ ಹೊಸಹಳ್ಳಿಯ ಅಗ್ರಾರದಲಿ ಧಾರೆ ಎರಡು
15. ಯಿಷ್ಟನೂ ಶ್ರೀ ಜನಾರ್ದನದೇವರ ಏಕಾಂತವನ
16. ಕೈ ಶೆಲವಾಗಿ ಸರು [ಚ್ಚ] ಪೊಪ್ಪಿಲಿದೆಲು || ದಾನಪಾಲನ
- 17 ಯೋರ್ಮಹೈ ದಾನಾಥೈಯೋ ಸ್ತುಪಾಲನಂ ದಾನಾತ್ಪ್ಸರ್ಗಮ
18. ವಾಪ್ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ | ೧ |
- 19 ರಗುಪತಿರಾಜ ಪೊಡೆಯರು ಜಿಗಳೂರನು
- 20 ಶ್ರೀಜನಾರ್ದನದೇವರ ನಿತ್ಯಭೋಗಕೆ ಸಮಾರ್ಪಿಸಿದರು
21. ಈಹಳಗೆ ಈಗದೆಗೆ ಆರಾದರೂ ಅಳಿದವರು
- 22 ರಗುಪತಿರಾಜ ಪೊಡೆಯರ ಬೆಸಕರಿಗೆ ತಂಪು ಹೆಂಡಿರ
- 23 ಕೊಟ್ಟವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 pāmtu vō jalada-śyāmā Śāṃga-jyā-ghāta-karkaśā traī-lō-
- 2 kya-māmtapa-stambhā chatvārō Haṃ-bāhavaḥ svasti śrī vijayā-
- 3 bhyudaya Śāhivāhana śaka varsha 1458 neya samda varttamāṇavā-
4. da Mammatha-samcharada Mārgaśira ba 12 lū śrīman mahārājādhirā-
- 5 ja rājā-pāṇamēśvara śrī vīrapratāpa Achchuta-dēvarāya mahā-
- 6 rāyaru Hampēya Hastināvatya neleviḍimalū sukha-sam-
- 7 kaṭhā-vmōḍaḍim suka-rājyam geyyutirppa kāladalū śrīman-
8. śrīman-mahāmandalēśvara Tirumala-rāja mahā aruṣugala mānduna
- 9 śrīman-mahāmandalēśvara Ragupati-rāja mahā arasugalu Bema-
- 10 ratūra Kempasimgaya Pakomtadarasaru Savanipāla-
11. yada śrī Janārdana dēvarige Pradyumna Vodeyara
12. mathadavaru kotta vivara | Anihaladūnda āche gade pra-
13. māna ha 8 gadeya || Gōpīnātha Vodeyaru Nāga-
14. pparā Gavani Hosahalliya agrāradali dhāre eradu
15. yishtanū śrī Janārdana dēvara ēkāmtada vesa-
16. kke selavāḡi saru [ohcha] voppisideu || dānapālana-

17. yōr madhye dānāch-chrēyō-nrupālanam dānāt-svargam a-
18. vāpnōti pālanād achyutam padam ||
19. Ragupatirāja Vodeyaru Jigalūranu
20. śrī Janārdana-dēvara nitya-bhōgake samārppisidaru
21. i halige i gadege ārādarū alipidavaru
22. Ragupatirāja Vodeyara besakarige tamma hemdira
23. kottavaru śrī śrī śrī

Translation.

May the four arms of Hari, dark as the clouds, hard with the stroke of the string of Śarnga (his bow), the pillar of the mantapa the three worlds, protect you

Be it well In the victorious Śalivāhana śaka year 1458, the year Manmatha-being current, on the 12th lunar day of the dark half of Mārgaśīra —

While the mahārājādhirāja, rāja-paramēśvara śrī Virapratāpa śrī Achchutadēva-rāya-mahārāya was ruling in peace and wisdom at the capital Hampeya-Hastinā-vati —

The illustrious mahāmandalēśvara Tirumala-rāja-mahā-arasu's brother-in-law, the illustrious mahāmandalēśvara Ragupatirāja-mahā-arasu, Kempasingaya of Bemaratūr and the ruler of Pakomta, belonging to the matt of Pradyumna Vodeyar (?), granted (some lands) to the god śrī Janārdana of Savanī Pālaya. Details Wet land measuring 8 hanas, beyond Ānīhala—so much, we, Gōpinātha Vodeyar, have presented with pouring of water, in Agrahār Gavani Hosahalli of Nāgappa for the *śkāntada vesa* of the god Janārdana

Between making and maintaining a gift, maintenance is more meritorious than making a gift. By making a gift one goes to the Svarga (Heaven), by protecting the one (already made) a man goes to a region from which there is no fall.

Ragupatirāja Vodeyar presented Jigalūr for the daily worship of the god Janārdana. An obscene curse on those who violate the grant of this village and this wet land.

Note.

This is the revised version of the inscription Hassan No 21 The record belongs to the reign of Mahārājādhirāja Rājaparamēśvara śrī Virapratāpa Achyutarāya Mahārāya, the Vijayanagar ruler It records the grant of some lands to the god Janārdana of Savanī Pālaya by Ragupatirāja Vodeyar, brother-in-law (*marduna*) of the mahāmandalēśvara Tirumalarāja mahā-arasu, Kempasingaya of Bemaratūr and the ruler of Pakomta, as also the grant of the village Jigalūr by Ragupatirāja Vodeyar. All of them together appear to have made the grant.

A matt of Pradyumna Vodeyar is mentioned in the record and the donors appear to have belonged to it. Where the matt was situated, cannot be ascertained. The name suggests that it might have been a matt of the Mādhva sect of Brahmans A

different matt of the same sect at Bēlūr is referred to in the Annual Report for 1941 Inscription No. 10

Gōpinātha Vodeyar is said to have granted for the god's *ēkāntada vesa* a land at Hosahalli agrahāra Whether this Gōpinātha Vodeyar was an ascetic or a subordinate of Raghupatirāja Vodeyar, cannot be determined After the usual imprecatory verse it is stated at the end that Raghupatirāja Vodeyar granted Jigīūr for the daily worship of the god Janārdana.

Raghupatirāja Vodeyar is stated to have been the son-in-law (*aliva*) of Tirumalarāja Vodeyar in Bēlūr No 223 In the present record he is stated to be the brother-in-law (*manduna*). Raghupatirāja might have been the son of Tirumalarāja's maternal uncle (*sōdaraṭṭya*) and Tirumalarāja might have married his sister so that he became his *manduna* after the marriage.

Raghupatirāja Vodeyar is referred to in E C V, Bēlūr No 223, VI, Cm. No 127 and in M. A. R 1938, p. 109 He appears to have been a ruler in those parts at the time the grant was made.

The date Ś 1458 Manmatha sam. Mārgasira ba. 12 of the record corresponds to Tuesday, 21st December 1535 A D.

39

Sannad of the Mysore King Krishnarāja Wadiyar III in the possession of the priest of the Rāmēśvara Temple at Pālya in Ālūr taluk.

(The seal at the top of the sannad is in Dēvanāgarī. The first twelve lines of the sannad are in the Urdu script and language, the next 23 lines in the Marathi script and language and the rest in the Kannada language and characters)

ಅದೇ ವಾಕ್ಯ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂಜಾರಿಗಳಿಂದ ಬಂದ ಸನ್ನದು

ಶ್ರೀ ವಾಮರಾಜ ವ

ತೀರ ತರುಣ ಕೃಷ್ಣ

ರಾಜ ವಡೇಸ

- 1 ಆಮಿರಾನೆ ಶಿರಸ್ತೆದಾರಾನೆ ಹಾಲವಯಿ
- 2 ಸ್ತ ಕಬಾಲ ಮೊಕದ್ದಮಾನೆ ಮುಜಾರಿಯಾನೆ ತಾ
- 3 ಲೂಕೆ ಮಹಾರಾಜನದುರ್ಗ ಸರಕಾರದಾರ್ರು
- 4 ರಿಯಾಸತ್ತ ಮೈಸೂರು ಬಿದಾನಂದ ದರಿವಿಲ್ಲಾ
- 5 ತಾಲ್ಲೂಕು ಮಜಕೂರು ಪೈಕ್ಕೆ ಮಹಾರಾಜನ ದುರ್ಗ
- 6 ದ ಕಸಬೆಯಲ್ಲಿ ಬಹು ಪುರಾತನ ಸ್ವಯಂವ್ಯ
- 7 ಕ್ಕೆ ಪುರಾಣ ಪ್ರತಿಧ್ವವಾದಂತಾ ಶ್ರೀ ರಾಮೇಶ್ವರ
- 8 ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂಜೆ ಪಡಿತರ
- 9 ದೀಪಾರಾಧನೆ ವೆಗೈರೆ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲ ೩೬೦
- 10 ಮುವತ್ತಾರು ವರಹಾದ ಭೂಮಿ ನಡೆಯುತ್ತ

11. ಯಿತ್ತು ಆ ಬಗ್ಗೆ ಜಮೀನು ಸರಕಾರದ ಜಪ್ತಿ
12. ದಾಖಲಾದ್ದರಿಂದಾ ದೇವರ ಪೂಜೆ ಪಡಿತರ
13. ದೀಪಾರಾಧನೆ ಬಗ್ಗೆ ಯೆನು ಮಾರ್ಗವಿಲ್ಲದೆ
14. ಪೂಜೆ ನಿಂತುಯಿಥೆ ಸರಕಾರದಿಂದಾ
15. ಯೆನಾದರೂ ತನಿ ಕು ಅಪ್ಪಣೆ ಆಗಬೇಕೆಂಬ
16. ದಾಗಿ ತಾಲೂಕು ಮಜಕುರಿನ ಅಮಲುದಾರ
17. ವೆಂಕಟ್ಟರಾಯನು ಹಜೂರಿಗೆ ಅರ್ಜಿ ಬರೆದು
18. ಕೊಂಡು ಯಿದ್ದದ್ದರಿಂದಾ ಕಟ್ಟೆಮಾಡ್ತಿ ಯಿಧಿತ್ತು
19. ಯೀ ದೇವರುಗಳ ಪೂಜೆ ವಗೈರೆ ಬಗ್ಗೆ ಸಾಲ್ಲಿನಾ ಕಂ
20. ಟೀರಾಯಿ ೧೨೦೦ ಹನ್ನೆರಡು ವರಹಾ ತಾಖ
21. ಲ ಚಿರಾಯತ್ತ ತರಿ ಜಮೀನು ನಡಶಿಕೊಡತ್
22. ಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಡ್ತಿಯಿಧಿತ್ತು ಆದ್ದರಿಂದಾ
23. ಕಸಬೆಯಲ್ಲಿ ೧೨೦೦ ಹನ್ನೆರಡು ವರಹಾ ಕಂ
24. ಟೀರಾಯಿ ತರಿ ಜಮೀನು ಶ್ರೀಮುಖ ಸಂವತ್ಸ
25. ರದ ಚೈತ್ರಮಾಸದಾರಭ್ಯಾ ವಿಂಗಡಿಶಿಕೊ
26. ಟ್ತು ಸದರಿ ಜಮೀನಿನಲ್ಲಿ ಉತ್ಪತ್ತಿ ಆದ ಯೈ
27. ವಜು ಪೈಕ್ತಿ ದೇವರ ಪಡಿತರ ದೀಪಾರಾಧನೆ
28. ಪೂಜೆ ಪುತ್ಸವ ಮುಂತಾದ್ದು ನಡೆಯುವಂತೆ

೫೦ಭಾಗ—

29. ನೆಮಕಾಮಾಡಿ ನಡಶಿಕೊಂಡು ಬರುವುದು ಹರ
30. ಸಾಲು ತಾಜಾ ಸಂನ್ನದು ಉಜೂರು ಯಿಡದೆ
31. ಸದರಿ ಅಪ್ಪಣೆಕೊಡ್ತಿ ಯಿರುವ ಮ್ಯಾರೈಗೆ ಸದ
32. ರಾನು ನಡಶಿಕೊಂಡು ಬರುವುದು ಯೀ ಸಂನ್ನ
33. ದಿನ ನಕಲನ್ನು ತಾಲ್ಲೂಕಿನ ದಪ್ತರಕ್ಕೆ ಬರೆಶಿಕೊಂ
34. ಡು ಅಸಲು ಸಂನ್ನದ್ದನ್ನು ಯೀ ದೇವರ ಪೂಜಾರಿ
35. ವಶಕ್ಕೆ ಕೊಡುವುದು ತಾರಿಕು ಗುರೈ ವೆಪ್ರೇಲ್
36. ಆಂಗೀರನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೨೦
37. ಗುರುವಾರ ಸನ್ ೧೮೧೨ನೆಯಿಸವಿಲ್ಲೂ
38. ಖತ್ತ ಸೂರಪ್ಪಾ ಮುನಶಿ ಹಜೂರು ಪುದನೂ
39. ರುದರ ಮೊಕ್ಕಾಂ ನಂಜನಗೊಡು ದೇವಸ್ಥಾ
40. ನ ವಂದ್ತುಕ್ಕೆ ಸಾಲ್ಲಿಯಾನಾ ಕಂ
41. ಟೀರಾಯಿ ಹನೆರಡು ವರಹಾ
42. ದ ಜಮಿನ್ನು ಯಿನಾಮಾಗಿ
43. ನಡಶಿಕೊಂಡು ಬರುವದ್ದು
44. ರುಜು ಶ್ರೀ ಕೃಷ್ಣ (ಸ್ವಹಸ್ತಾಕ್ಷರ)

Transliteration

Śrī Chāmarāja Va-
dēra tanuja Kṛishṇa
rāja Vadēru

- 1 āmilāṇe sirastedārāṇe hālavayi-
- 2 sta kabāla mokaddamāṇe mujārriyāṇe tā-
- 3 lūke Mahārājana durga sarakāra darrul
4. rriyāsakta Maisūrru bīdānamda darriyillā-
- 5 tāllūku majakūrru vaikke Mahārājana durga-
- 6 da kasabeyalli bahu_purrātana svayam vya-
- 7 kta purāna-prasīddhav ādamttā śrī Rāmēśvara
- 8 svāmiyavara dēvasthānakke pūje paditara
- 9 dīpārādhane vagaire bagge pūrvadalli 360
- 10 muvattālu varahada bhūmi nadeyutta
- 11 yittu ā bagye jamīnu sarakārada japti
- 12 dākhālāddarimda dēvara pūje paditara
13. dīpārādhane bagye yenu mārgavillade
- 14 pūje nimntu yidhe sarakārada yimda
- 15 yenādaru tastiku appane āgabēkempa
- 16 dāgi talūku majakurrina amaludārre
- 17 Vemkattarāyanu hajūrrige arji baiadu
- 18 komdu yiddaddarimda katle mādsi yidhittu
- 19 yi dēvarrugala pūje vagaire bagye sāllinā kam
- 20 tīrāyi 1200 hanneradu varahada tākhi-
- 21 la chirāyatta tarri jamīnu nadaśi kodatka
22. bagye appane kodsī yidhittu āddarimda
- 23 kasabeyalli 1200 hanneradu varaha kam
- 24 tirāyi tarri jamīnu Śrīmukha samvatsa-
- 25 rada Chaitra māsadārabhya vimgadisī ko-
26. ttu sadarri jamīninalli utpatti āda yai-
- 27 vaju paikki dēvara paditara dīpārādhane
- 28 pūje vutsava muntāddu nadeyuvamtte

(back side)—

- 29 nemakā mādi nadaśikomdu barruvudu hara-
30. sālu tājā samnnadu ujūrru yidade
- 31 sadarri appane kodsī yirruva myārrege sada-
32. rānu nadaśikomdu barruvadu yi samnna-

33. dina nakalannu tāllūkina daptarakke baraṣikom-
34. du asalu samnaddannu yī dēvara pūjārri
35. vaṣakke koduvadu tārriku gurru Vēprel
36. Āṅgīrasa samvatsarada Phālguna ba 30
37. Guruvāra samn 1813 ne yisavillū
38. Khatta Sūrappā munaṣi hajūrru Vudanū-
39. rru dara mokaṁ Namjanagūdu dēvasthā-
40. na vamaḍḍukke sāliyyānā kaṁ
41. tīrāyi haneradu varaha-
42. da jaminnu yināmāgi
43. nadaṣikomdu barruvaddū
44. ruju śrī Kṛṣṇa

Note.

This is a sannad issued by Kṛṣṇarāja Wadiyar III. It is dated Āṅgīrasa sam. Phāl. ba 30 Thursday, in 1813 A. D. corresponding to Thursday the 1st April 1813 A. D. It records the grant of some dry land of the value of 12 varahas to the Rāmēśvara temple at Pālya by the King.

It contains a seal above with the words *Śrī Chāmarājavadēra tanūja Kṛṣṇarāja Vadēru* inscribed in the Dēvanāgarī characters. The first 12 lines of the sannad are in the Urdu script and language. The next 23 lines are in the Marathi language and characters, while the rest is in Kannada. The matter is the same in all the 3 languages. Below the line 39 of the Kannada script is the substance of the grant written in the King's own handwriting testifying to his sanction of the grant. The King has signed the sannad at the end.

The sannad is written on 3 sheets of paper which are attached one to the other. At the beginning of each sheet is the above said seal to the left.

Venkatarao, the Āmīl of the Mahārājanadurga Taluk had submitted a petition to the King stating that there was a very ancient temple of the god Rāmēśvara at Mahārājanadurga kasaba which was enjoying the land of the value of 36 varahas and that since the land was taken over by the Government, there was no worship going on. Upon this, the King issued the present sannad recording the grant of some dry land of the value of 12 varahas for the worship and other ceremonies of the temple. The grant was to come into force from Chaitra of the year Śrīmukha. The King was at Nanjangūd when he ordered this grant. The grant was written by Khatta Sūrappa, the Royal accountant.

Mahārājanadurga is 8 miles away from Pālya. During Chikkadēvarāja Vodeyar's time a Pāleyagār was ruling here. Chikkadēvarāja Vodeyar defeated him and annexed the fort to the Mysore Kingdom.

On a stone set up to the south of the Īsvara temple at Honnāvara in the hobli of Dudda.

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಹೊನ್ನಾವರದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

- | | | | |
|------|--------|------|---------|
| ಧಕ್ತ | ಪೂಜಾರಿ | ಲಿಂಗ | ಹಸು ಕರು |
|------|--------|------|---------|
1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಿಕಾಡು
 - 2 ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ ದೇವನ ರಾಜ್ಯಂ
 - 3 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಿಂರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲು
 - 4 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ತಂಬರ ದಣ್ಣನಾಯಕರ ನಿ
 - 5 ಗ್ಗುಂದನಾಡ ಹೊನ್ನಪುರದಗೃಹಾರದ ಮೂಲಸ್ಥಾನದ ಮ
 - 6 ಹಾದೇವರ ದೇವಾಲಯದಲು ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ
 - 7 ಕಾರ್ತಿಕ ಶುದ್ಧ ೧ ಶುಕ್ರವಾರದಂದು ಕೈಯ್ಯಾರನಾಡಕಂದಮಂ
 - 8 ಗಲದ ಬಂಮಗಾವುಂಡಂಗಂ ಬೆನವಗಾವುಣ್ಣಿಗಂ ಹುಟ್ಟಿದ ಸು
 9. ರಿಗೆಯ ಗಂಗಣಂ ದೇವರಮುಂದೆ ನಂದಿಯಂ ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಠೆ
 - 10 ಯಂ ಮಾಡಿ ನಿಲಿಸಿದನಾಧರ್ಮವಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರದ
 - 11 ಸಲುತ್ತು ಮಿಕ್ಕುರ್ || ಏತದ್ಧಾತು ವಿಧಾತ್ರಣಾಂ ಮಂಗಳಕಾರಾವಿ
 - 12 ರಾಜತಂ || ಸಧಾಪತೆರಪಾಪಸ್ಯ ಚಂಡೇಶಾನಸ್ಯ ಸಾಸನಂ ||

Transliteration.

1. svasṭi śrīman-mahāmaṇḍalēśvaraṁ Tribhuvana-malla Talekādu-
- 2 gonda bhujā-bala-Vīragamga śrī-Nārasimhadēvana rājya-
- 3 m-uttarōttārābhivṛddhiyīm rājyaṁ geyuttiralu
4. śrīman-mahāpradhānam Saṁkhara Dandanāyakaṁ Ni-
5. rggumda-nāda Honnapurad-agrahārada mūlasthānada Ma-
6. hādēvara dēvalayaḍalu Bahudhānya-samvatsarada
7. Kārttika-suddha 1 Śukravāradamdu Kaiyyāra-nāda Kamdamam-
8. galada Baṁmagāḁvumdamgam Benavagāḁvundiḁam huttida Su-
9. rageya Gaṁmagānam dēvara mumde Nāḁḁiyāṁ māḁḁisī pratisṭe-
10. yaṁ māḁḁi nihsidaṁ-ā dharmmaḁv-ā-chaṁdrārka-tārambaraṁ
11. saluttum irkku || ētaḁ-dhātū Viḁhātṛṇām maulikārā vi
12. rājitaṁ || sabhāpater-apāpasya Chandēśanasya śāsanaṁ ||

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara Tribhuvanamalla, capturer of Talkad, Bhujabala Vīra-Ganga, śrī Nārasimhadēva was ruling the kingdom with ever increasing prosperity.

In the Mahādēva temple of Honnapura agrahāra in the Nurggunda nādbelonging to the illustrious mahāpradhāna Śaṃkharā-dandanāyaka, on Friday the first of the bright half of Kārttika in the year Bahudhānya, Surigeya Gangana, born to Bammagāvunda and Benavagāvundi of Kandamangala of Kaivāranād, caused the image of Nandi to be made and installed in front of the god. This charity will continue for as long as the moon, sun and stars endure

Note.

This inscription records the installation of the image of Nandi in front of the god at the Mahādēva (Īśvara) temple at Honnāvāra by Surigeya Gangana, son of Bammagāvunda and Benavagāvundi of Kandamangala in the Kaivāranād

Śankaradandanāyaka referred to in the present record appears to have been ruling in those parts at the time of the grant. He is mentioned in E. C Vol. V, Hn. 65 and 66, and is known to have built the Kēśava temple at the same place, Honnāvāra.

The record belongs to the reign of the Hoysala king Narasimha I. The titles Śrīman mahāmandalēśvaram, Tribhuvanamalla, and Talekādu-gonda bhujabala vīraganga are applied only to the early Hoysala kings. Especially the title Talekādu-gonda bhujabala Viraganga is mostly applied to Vishnuvardhana and Narasimha I. Śankaradandanāyaka was the mahāpradhāna under Narasimha I.

Bammagāvunda is stated to have belonged to Kaivāranād. Kandamangala is in the present Hoskote Taluk in the Bangalore District. Probably Surigeya Gangana belonging to those parts might have come here and presented the above-mentioned Nandi image to the god.

The record is not dated in the Śaka year. The date given is Friday the 1st of Kārttika in the year Bahudhānya corresponding to Friday, 24th October 1158 A. D. during the reign of Narasimha I

41

At the same place, on a stone lying near the house of Huligere gauda. [PLATE XVI, 2]

ಹಾನನದ ತಾಲ್ಲೂಕು ದುಡ್ಡದ ಹೋಬಳಿ ಹೊನ್ನಾವಾರ ಗ್ರಾಮದ ಹುಲಿಗೇರಿಗೌಡನ ಮನೆ ಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು .

ಪ್ರಮಾಣ 2'×3'

ಹಳಗನ್ನಡಕ್ಷರ

1. ಸ್ವಸ್ತಿನೀತಿಮಾರ್ಗಂ ಕೆ . . .
2. ಕೊಳಾಳಪುರವರೇಶ್ವರ ನ . . .
3. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಧಾರಧೀರ . . .
4. ವಾನರಧ್ವಜ ವೈಷಢರಾಜ್ಯಾನ ಪ್ರಣಿತ ಪು . . .

5. ಬಾಳ್ಗಯ್ಯಗೊಟ್ಟನದೆನ್ನೆನ್ನೊಡೆ || ಭಜದಿನ್ನಮ್ಮ .
6. ಮ್ತು ಜೊಗ್ಗೆಯಿನಾಮಾರುತಿಪಾವ್ವರಂ ವೃಂದ . .
7. ರನಿಕ್ಕಿಗೊಡಿದಧಿಕಮ್ಮಂ ಲ್ಲಮ್ಮವಮ್ಮತ್ತಪ . . . ,
8. ದೇನಗ್ಗಲ

Transliteration

- 1 svasti Nītimārggam ka
- 2 Kōlāla-puravarēśvara Na
- 3 svasti samasta Bhuvanādhāra-dhīra
- 4 vānara-dhvaja vṛṣhabha-lāñchana pranita pu
- 5 bālgalochu gottan adentendode || bhaladī ndarmma
- 6 mba borggeyin ā-Māruṭi pārvvaram vṛinda
- 7 ra nikkī geldodadhikambamlgamba varmmattapa
- 8 dēnaggala

Translation

Be it well. While Nītimārgga, lord over Kōlālapura
(was ruling)

Be it well a support to the whole universe, a resolute . . .
. . . having the monkey flag and the bull crest gave Bālgalochu thus—(The
meaning of the rest is not clear)

Note.

This is a fragmentary inscription, with the right portion broken and lost. Among the titles used here are Bhuvanādhāra, Vānaradhvaja and Vṛṣhabha lāñchana. Whose titles these are, cannot be determined. In some of the inscriptions found in the Manjarābād Taluk, some Kadamba chiefs are mentioned. Since the Kadambas of Hanagal had the monkey banner, these titles might belong to a branch of the family.

The inscription records the grant of Bālgalochu upon the death of some hero in battle. The exploits of the hero are next described. But as the record is incomplete, the meaning is far from clear.

Some Ganga titles are found in the beginning. The characters appear to belong to about the 10th century A D. Probably some hero belonging to the later Kadamba dynasty which was subordinate to the Gangas might have died in the battle.

On a viragal at the entrance to the same village.
ಅದೇ ಹೊನ್ನಾವರದ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'×2'

ಮೇಲ್ಗಡೆ ಮತ್ತು ಕೆಳಗಡೆ ಪಟ್ಟಿ ಒಡೆದುಹೋಗಿವೆ

IIನೆಯ ಪಟ್ಟಿ—

- 1 ಭುಜಬಲವೀರಗಂಗ ಪೊಯ್ಸ
- 2 ವರು|| ಸಾರ್ವರಿ ಸಂವತ್ಸರ

IIIನೆಯ ಪಟ್ಟಿ—

3. ಮರದೆ
- 4 ಗೊಟ್ಟ

Transliteration.

II band—

1. bhujabala Viraganga Poysa
- 2 varu|| Sārvarī samvatsara

III band—

3. marade
4. gotta

Note.

This viragal record is fragmentary as the stone is broken both above and below and portions of the inscription are lost. The king is not named, but the title Bhujabala viraganga Poysa [la dé] varu found in the record may be taken as applying to the Hoysala king Vishnuvardhana. Only the name of the cyclic year Sārvarī is found in the record. The only Sārvarī during Vishnuvardhana's reign fell in 1120 A.D. which appears to be the date of the inscription. The name of the hero who fell in the battle is lost. The record appears to register the grant of some land on the death of the hero.

KADUR DISTRICT.

CHIKMAGALUR TALUK.

On a pavement stone in the navaranga of the Kōḍaṇḍa Rāma temple at Hire-magalūr, Chikmagalur taluk.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಹಿರೇಮಗಳೂರು ಕೋಡಂಡರಾಮ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲು.

1. ದಿ ಥಿಗೊಲ್ಲಶಿವಣನಬಿನನಹ

Note

This short inscription and the figures of two devotees are engraved on the pavement stone in the navaranga of the Kōdanda Rāma temple at Hiremagalūr. The figures appear to be those of a couple. The inscription gives the name of Golla Sivanna who was probably a devotee who visited the temple and got the figures and his name engraved.

The characters seem to belong to about the 17th century A.D.

44

On the pedestal of the Sugrīva image installed in the prākāra of the same Śrī Kōdanda Rāma temple

ಅದೇ ಶ್ರೀ ಕೋದಂಡ ರಾಮ ದೇವರ ದೇವಾಲಯದ ಹಿಂದೆ ಪ್ರಾಕಾರದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿತವಾಗಿರುವ ಸುಗ್ರೀವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಾವರಿಸುವತ್ಸರದಲ್ಲಿ
- 2 ಾ ಅಳವಿದಿಯ ಯೀಶ್ವರಪನ
- 3 ಾ ಮಕ್ಕಳು ಕಾಶಿಯಪನನೇವೆ ||

Note

This record is engraved on the pedestal of the Sugrīva image which is installed in a prākāra cell at the same Kōdanda Rāma temple. It is stated that the image was installed by a devotee named Kāśiyapa, son of Aḷavindiya Īśvarapa. The characters appear to belong to about the 17th century A.D.

45

At the same village Hiremagalūr, on the pedestal of the Venkatēśa (Mādhava-mūrti) image in the same Kōdanda Rāma temple.

ಅದೇ ಕೋದಂಡರಾಮ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವೆಂಕಟೇಶ (? ಮಾಧವಮೂರ್ತಿ) ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಚೆಲುವಪ್ಪನವರ
2. ಸೇವಾರ್ಥ

Note

On the pedestal of the Venkatēśa image in another cell of the prākāra at the same temple is engraved this short inscription. It records that the image was installed by one Cheluvappa. The characters appear to belong to about the 18th century A.D. But the image appears to date from about the 11th century A.D. (see page 50 of the Report). It is thus probable that Cheluvappa might have brought the image from some other place and installed it at the temple.

46

At Sōmapura in Tanikere taluk, on a slab in the Sōmēśvara temple.

ತರೀಕೆರೆ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

- 1 ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವ
2. ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವ ಪೈದ್ಯರಾ

3. ಜ್ಯಂಗೈಯ್ಯತ್ತಿರಲು ಸರ್ವಧಾ
- 4 ರಿ ಸಂವತ್ಸರದ ವೈಶಾಖ ದಮಾ
- 5 ವಾಸೆ ಸುಕ್ರವಾರದಂದು ಚಿಕ್ಕ
- 6 ಬೇರುಂಡನ ಮಾರದ ಸಮಸ್ತ ಕೂ
7. ಸುಗಳು ಸೋಮನಾಥದೇವರ ದೇ
8. ವಾಲ್ಮದ ಹೊಲಧರದ ಕಲಕೆಲ
9. ಸಕೆ ಗದ್ಯಾಣ ಹತ ಕೊಟರು
- 10 ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. śrīmatu pratāpa-chakrīva-
2. rtti Vīra Nārasimha dēva prithvī-rā-
3. jyam geyuttīralu Sarvvadhā-
4. ri samvatsarada Vaiśākhā-damā-
5. vāse Sukravāradamdu Chikka
- 6 Bērumdana māthada samasta kū-
7. sugalu Sōmanāthā dēvara dē-
8. vālyada holatharada kala kela-
9. sake gadyāṇa hata kotaru
- 10 mamgala mahā śrī śrī śrī

Note.

This inscription records the grant of 10 gadyānas for the stone work of the pavement (? *holathara*) in the Sōmanāthā temple by the pupils of Chikka Bērundana matha. Whether the mutt belonged to the Kālāmukha priests cannot be determined.

The record belongs to the reign of the Hoysala King Viranarasinga. The date given in the record is Sarvadhārī sam. Vaiśākhā Amāvasyē Śukravāra, corresponding to Friday the 5th May 1228 A D during the reign of Narasimha II.

47

At Mudigere in Ajjampur hobli of Tarikere taluk, on a stone set up in the tank bund. [PLATE XII, 1]

ತರೀಕೆರೆ ತಾಲ್ಲೂಕು ಅಜ್ಜಂಪುರ ಹೋಬಳಿ ಮುದಿಗರೆ ಕೆರೆಯ ಈಶಾನ್ಯ ಬದುವಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

(ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಕರ)

ಪ್ರಮಾಣ 2½'×6"

ಉತ್ತರಮುಖ—

- | | |
|----------------|----------------|
| 1 ಸ್ವಸ್ತಿ ನ | 6 ಪತಿ ಪ್ರಭೂ |
| 2 ಮಧಿಗತ | 7 ತವರಿಪ ಶ್ರೀ |
| 3. ಪಶ್ಚಾತ್ತಮಹಾ | 8 ಮಾಜ್ಞೋಯಿನ್ನರ |
| 4 ಶಬ್ದ ಮಹಾ | 9. ಸರ್ ಪ್ರಭೂತು |
| 5 ಸಾಮನ್ಯಾಧಿ | 10 ದ್ವಿ ಮರಿಯದೆ |

ಉತ್ತರಮುಖ—

11. ಯಂ ದಯೆಗೆ
12. ಯ್ದಂ ಪ್ರಭೂತು
13. ಬೈ ಮಾಳರಿಗೆ ಸ

ಪಶ್ಚಿಮಮುಖ—

17. ದೆ [ಅ ಟು .]
18. ಣ ಷು ಅ
19. ದೆ ಅಱುಗ
20. ದ್ಯಾಣ ರಾಣಿ (?)
21. ದೆ ಪನ್ನೆರಡು
22. ಗದ್ಯಾಣ ದಣ್ಣ
23. ಮತ್ತ ಪದೆಲ್ಲ
24. ಪರಿಹಾರ ಇ

ದಕ್ಷಿಣ ಮುಖ—

33. .
34. .
35. . . ನಾಯ್ಗಿ
36. . ಕೈ ಕೆ
37. ನಾಕ್ಷಿ ಇದಾ
38. ನಟಿದೊ ವಾ

14. ವೈ ಪರಿಹಾರಮ್
15. ಇದಕ್ಕೈ ಮ
16. . ದಿ ಅಣಿ ಮಿ

25. ದಾಕ್ಕೈ ಸಾಕ್ಷಿ
26. ಚದುರಾಂಗರನ
27. ಯ್ಗ ಮಾರನಿಬ್ಬಿ
28. ನಾಯ್ಗಿ ಈಸರೆ
29. ಯ್ಗ ಜಯನಿ
30. ಬೈ ಘನತುಬ್ಬಿ
31. [ಗಾ] ಮುಣ್ಣ ಚೆ
32. . ಗಾಮುಣ್ಣ

39. ರಾಣಾ ನಿಯ
40. ಅಟಿದೋನ್ನ
41. ದರ ಕವಿಲೆ
42. ಯು ಪಾವ್ವರುಮ
43. ಕೊನ್ನ ಪಳ್ಳಮ
44.

Transliteration.

North face—

1. svasti sa-
2. madhigata
3. pañchamahā-
4. śabda mahā-
5. śāmantakādhi
6. pati Prabhū-
7. ta varisha śrī
8. mān Gōyindara-

9. sar Prabhūtu-
10. nga mariyade
11. ya dayege-
12. yda Prabhūtu-
13. nga-mālarige sa-
14. rvva parihāram
15. idarkke ma
16. . . āne mi

West face—

17. de a . . .
18. na ṛiā
19. de aruga
20. dyāna rāni (?)
21. depanneradu
22. gadyāna danda
23. mattapadella
24. parihāra i-

25. dārkke śāksṣi
26. Chadurāṅgara na-
27. yga Mārasinga
28. nāyga Īsara-
29. yya Jayasi-
30. . . nga Ghanatunga
31. [gā] munda Chē
32. gāmunda

South face—

33. . . .	39. rānāsiya
34. . . .	40. alidōnn a
35. . nāyga	41. dara kavile
36. kkaka	42. yu pārvvaruma
37. sākshī idā	43. konda pañcha ma-
38. n alido Vā-	44.

Translation.

Be it well `Obtainer of the band of five musical sounds, Mahāsāmantādhīpati Prabhūtavarsha, the illustrious Gōvindarasa favoured Prabhūtunga Māla with the honour of Prabhūtunga (?) free of all imposts For this
 six gadyānas
 fine of two gadyānas and the rest is free of imposts. Witnesses to this Chadurāngaranayga, Mārasinganayga, Īsarayya, Jayasinga, Ghanatunga [gā] munda, Chē . .
 gāmunda nayga witness He who destroys
 this is he who destroys Vāranāsi and incurs the five great sins of killing tawny
 cows and Brahmins of that place

Note

This inscription appears to record the grant of some honour called Prabhūtunga to Prabhūtunga Māla by Prabhūtavarsha Gōvinda. The meaning of the inscription is not quite clear as some of the letters are worn out and lost. Gōvinda seems to have granted some lands also free of certain taxes. The witnesses are named next: Chadurāngaranāyga, Mārasinganayga, Īsarayya, Jayasinga, Ghanatunga gāmunda. Chē gāmunda nayga. The usual imprecatory sentence is found in the end.

Among the Rāshtrakūta princes, Gōvinda III and Gōvinda IV had the title of Prabhūtavarsha. But Gōvinda IV's date is too late for the present inscription. We have not met with Gōvinda IV's inscriptions in the Mysore State. One of the witnesses in the present inscription, Chadurāngaranayga, seems to be the same as Āngara or Angarasinga of the Sorab inscription No. 22, who was living at the time of Gōvinda III. It is thus possible that Gōvinda mentioned in the present record is the Rāshtrakūta king Gōvinda III who came to the throne in about Ś 716.

'Prabhūtunga' might be some title like Prabhūtavarsha and Gōvinda might have conferred this title on Māla who might have been an important officer under him. If so, it would mean that Gōvinda bestowed some honour of a very high order on Māla and also granted some lands in addition.

Some of the inscriptions of Gōvinda III are found in the Sorab taluk. In the inscriptions Sb 1, 10 and 542 Gōvinda is given the titles Mahārājādhīrāja, Rājaparamēśvara, in Sb 9 he is called Prabhūtavarsha Śrī Gōindara and in Sb 22 he is

Śrī Prithuvīballaha Śrī Jagattunga. But in the present inscription he has the titles : obtainer of the band of five musical instruments, Mahāsāmāntādhīpati and Prabhūta-varīsha. Gōvinda III was the most powerful ruler among the Rāshtrakūtas and he could not have been a sāmāntādhīpati. So the title here may indicate that this inscription belongs to his early days when he was still a Yuvarāja. He was a very powerful prince even during his father's reign and his father was ready to abdicate the throne in his favour (*Bombay Gazetteer*, Vol I, Pt III, p 198). Probably Gōvinda was ruling at Banavāsī as a sāmāntādhīpati under his own father, and he might have granted this honour during that period. If this is so, the date of the present inscription would be earlier than Ś 716 from which year he was the king. It is possible that the date of the inscription is about 790 A D

48

At Machēri, Kadur taluk, on a stone lying in the navaranga of Kallēdēva temple. The stone is broken into two pieces and the record is engraved on the top portion of the first piece (Above) No 30 of M.A.R 1925)

ಕಡೂರು ತಾಲ್ಲೂಕು ಕನಕಾಹೋಲಿ ಮಚೇರಿಯ ಕಲ್ಲೇದೇವರ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಎರಡು ತುಂಡಾಗಿದೆ) ಮೊದಲ ತುಂಡಿನ ಮೇಲ್ಭಾಗ.

- 1 ಶ್ರೀ ಕಲಿದೇವರ ನನ್ನಾದೀವಿಗೆ ಕಾವಿನೆಟ್ಟಿ, ಮಾಚಿನೆಟ್ಟಿ, ಬಲ್ಲನೆಟ್ಟಿ, ಕೇತಿನೆಟ್ಟಿ, ಬಿಟ್ಟಿನೆಟ್ಟಿ

Note

This inscription is engraved on the top of the epigraph No. 30, noticed in the Mysore Archaeological Report for the year 1925 and assigned to the period of Vishnuvardhana, the Hoysala king. But the present record appears to be of a later date since the characters appear to belong to about the 14th century A.D.

The inscription records some grant made by Kāvisetti, Māchiseti, Balhseti, Kēhseti and Bittiseti for the offering of light (nandādivige) to the god Kāhdeva.

49

At Yellambalase, Yagati hobli in the Kadur taluk, above the bhakta image on a pillar in the mukhamantapa of the Kēśava temple.

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಿ ಹೋಲಿ ಯೆಳ್ಳಂಬಲಸೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ

ಕಂಬಾಂಧರ ಮೇಲೆ ಧಕ ವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ನಲಪ ಹೆಬಾ
- 2 ರುವರ ಮಕ್ಕಳು ಲಕ್ಷು
- 3 ಮಣ ಹೆಬಾರುವ

Note.

The inscription is carved on a pillar and above the bas-relief figure of a devotee. His name is given in the record as Lakshumana Hebāruva son of Nalapa Hebāruva. He might have caused the mukhamantapa of that temple, or a portion of it. The characters appear to belong to about the 17th century A D.

SHIMOGA DISTRICT.

50

To the north of Hale Soraba, Sorab Taluk, on a *nushudhikal* lying in the tank.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಸೋರಬ ತಾಲ್ಲೂಕು ಕನಕದಾ ಹಳ್ಳಿ ಸೋರಬದ ಉತ್ತರ ದಿಕ್ಕಿನ ಕೆರೆ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ನಷ್ಠಿಧಿಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

I ಪಟ್ಟಿ

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ಮೈಃ
- 2 ರೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಅಮರಾವತಿಯಳಕಾವತಿ ಸ
- 3 ಮಮನಿಸುವ ಸೋರಬ ತವನಿಧಿಯುಮೆಂ ಬೆರಡಂ ಸಮನಾಗಿ ಏ
- 4 ಪಾಲಿಸಿದಂ ನುಮನಸ ತರು ನದ್ವಂಸ ತವನಿಧಿಯ ಬ್ರಹ್ಮಾಬ್ಧಂ ||

II ಪಟ್ಟಿ. (ಸವದುಹೋಗಿದೆ)

- 5 ತಿಂಗಳ ವೆತ್ತಿದ್ದೆ ನಾಕ
- 6 ಯುವಿಳ
- 7 ವಾರ್ಧಿ

Note

This *nushudhikal* record is full of lacunae in the second band as several letters are quite worn out and have become illegible. Hence it is incomplete. The person upon whose death this stone was set up appears to have been a female as there is the figure of a female devotee in the sitting posture on the second panel.

The inscription begins with the usual verse in praise of Jina-śāsana. Brahma of Tavanidhi is next mentioned as ruling both Sorab and Tavanidhi which are compared to Amarāvati and Alakāvati. This Brahma was a subordinate of Harihara II, the Vijayanagar king. He was ruling Tavanidhi in the second half of the 15th century A.D. and he is stated to have died by the rite of asceticism in Ś 1301 (E.C VIII Sb. 196). The present inscription also belongs to about the latter half of the 14th century A.D. Tavanidhi is the same as the present Tavanandi in the Sorab Taluk.

51

On a *vīrakal* in the Māsti temple by the road side in front of the village Chitrattihalli of the same hobli.

ಅದೇ ಹೋಬಳಿ ಚಿತ್ರಟ್ಟಹಳ್ಳಿ ಊರಮುಂದಿನ ಮಾಸ್ತಿ ಗುಡಿಯಲ್ಲಿರುವ ವೀರಕಲ್ಲನಲ್ಲ

ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಕರ

ಪ್ರಮಾಣ $3' \times 1'$

1. ನಿರಿಕೆಗೆ ಕೆಯ್ದದಾಣ

Transliteration.

1 Sīrikagī keyda dāna

Note

This short inscription is engraved on the middle panel of a vīragal which is now kept in a small hut-like temple and is worshipped by the villagers as a Māsti. The vīragal contains well carved and beautiful sculptures of horsemen and foot soldiers, though the figures are now coated with oil and dirt. The inscription consists of only one line and appears to mean 'the place of the action by Sīri Kagi.' Probably the stone was set up on the spot where Sīri Kagi died fighting in a battle.

It is difficult to say who Sīri Kagi was. A Chālukya chief named Śrī Goggi is mentioned in a vīragal at Varuna (P. 114 M.A.R. 1936); his date has been fixed at about 900 A.D. But Sīri Kagi of the present record may not be identical with him as this record is much earlier paleographically.

No date is given in the record. The characters, however, appear to belong to about the 8th century A.D.

52

At the same village Chitrattihalli, Sorab taluk, on a mastikal lying behind the Rāmēśvara temple (Sorab No. 81 revised).

Size 3' × 1'6"

ಅದೇ ಚಿತ್ರಟ್ಟಹಳ್ಳಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ (ಸೋರಬ 81ನೇ ನಂಬರಿನ ಅದ್ಭುತವು).

ಪ್ರಮಾಣ 3' × 1'6"

1. ಗಣಾಧಿಪತಯೇಂ ನಮಃ ಶಕ
2. ವರುಶ ೧೩೮೦ ಅಂತು ವಯಸಾ
3. ಬ ಬ ೬ ಸೊ ಶ್ರೀಸೋಮನಾಥದೇವ
4. ರ ದಿಬ್ಬ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕ
5. ರುಮಪ್ಪ ಸೋಮೈದೇವ ಓ
6. ಡೆಯರ ಶಿಷ್ಯರು ಚಿತ್ರಟ್ಟಯ
7. ಹಳಿಯ ಜಡೆಯ ಗೌಡನ ಮ
8. ಗ ಮಲಪನು ಸ್ವರ್ಗಸ್ತನಾದ ಆ
9. ತನ ಮದವಳಿಗೆ ಬೊಂಮರಸಿ
10. ಸತಿಯಾದಳು ಬೊಂಮಾರ
11. ಸಿಯಾ ತಂಮಗೌಡನ ಮೊ
12. ಮಗನು ಬಂಮ್ಮರಸಿಗೆ ಪುಂ
13. ಣ್ಯ ರೋಕವೆ ಗತಿ ಮಂಗಳ
14. ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Ganādhīpatayēm nama Śaka
2. varuśa 1380 amtu Vayisā-
3. kha-ba 6 Sō śrī Sōmanātha dēva
4. ra dībya śrī pāda padmārādhaka-
5. rum appa Sōmaidēva o
6. deyara śiṣhyaru Chitattiya
7. haliya Jadeya-gaumdana ma-
8. ga Malapanu svargastanāda ā-
9. tana madavalige Bommarasī
10. satiyāḍalu Bommāia-
11. siyā Tammagaumdana mo
12. maganu Bammarasige pum-
13. nya lōkave gatī mangala
14. maha śrī śrī śrī

Translation

Obeisance to Ganādhīpati

In the Śaka year 1380, on Monday the 6th lunar day of the dark half of Vayisākha: Malapa, son of Jadeyagaunda of Chitatti village and disciple of Sōmaidēva Oḍeyar, (who was the) worshipper of the lotus feet of the god Sōmanātha, went to heaven. His wife Bommarasī became *sati*. Bommarasī's Tammagaunda's grandson. To Bommarasī heaven is the refuge. Good fortune.

Note

This record has been included in the Epigraphia Carnatica, Vol. VIII, as Sorab 81; but there it is full of lacunæ and no transliteration or translation has been published. It is therefore revised and inserted here with translation and a note.

The record is a mastigal inscription and records the death of Bommarasī as *sati* upon the death of her husband Malapa, son of Jadeyagaunda of Chitatti and disciple of Sōmaidēva Oḍeyar.

The date of the record is Ś 1380 Vai ba 6 Sō. No cyclic year is given. The corresponding English date would be 8th July 1458 A.D., but it is a Thursday and not Monday as stated in the record.

53

At Tavanandi, Kuppagadde hobli, Sorab taluk, on the 3rd stone in front of the Basti in the old fort (Sorab No 196 revised).

ಸೂರಬ ತಾಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ತವನಂದಿ ಗ್ರಾಮದಲ್ಲ ಕೋಟೆಯೊಳಗೆ ಬಸ್ತಿಯ ಎದುರಿನ ಮೂರನೇ ಕಲ್ಲು
(ಸೂರಬ 196ನೇ ನಂಬರಿನ ಅದ್ವೈತದಿ)

- 1 ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ವಾಮ್ಯಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ಮೈಲೋಕ್ಯ ನಾಥಸ್ಯ
- 2 ಶಾಸನಂ ಜಿನ ಶಾಸನಂ || ಶ್ರೀಮನ್ಮಹಾಕುಂಡಲೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾ

3. ಪೆಗೆ ತಪ್ಪುಪರಾಯರ ಗಂಡ ಹಿಂದೂರಾಯ ಸುರತ್ರಾಣ ಪೂರ್ವ ದಕ್ಷಿಣ ಪಶ್ಚಿಮ
4. ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀವೀರಬುಕ್ಕರಾಯನ ಕುಮಾರ ಶ್ರೀಹರಿಹರರಾಯನು ರಾಜ್ಯಂಗೆಯು
5. ತ್ರಮಿಪ್ಪಳ್ಳಿ || ಸ್ತುತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ ಪರುಷ ೧೩೦೧ನೆಯ ಕಾಲಯುಕ್ತನಾಮ ಸಂ
6. ವತ್ಸರದ ಪುಸ್ತಕ ಬ ೩ ಸೋಮವಾರದಲು ಶ್ರೀಮಂನಾಳುವ ಮಹಾಪ್ರಭು ಪ್ರಜೆಮೆಚ್ಚಿಗಂಡ ಅಲ್ಲಯ
- 7 ಹದಿನೆಂಟು ಕಂಪಣಕ್ಕೆ ಸಿರೋಮಣ ಎನಿಪ ಮಹಾಪ್ರಭುಗಳಾದಿತ್ಯ ತವನಿಧಿಯ ಬೊಂಬಗಾಡ
8. ನು ಸಕಲ ಸನ್ಯಸನ ವಿಧಿಯಿಂ ಮುಡಿವಿ ಸ್ವರ್ಗಪ್ರಾಪ್ತನಾದನೂ ಆತನ ಗುಣಾವಳಿ ಎಂತಂದಡೆ
9. ಪಾರಾವಾರತ್ರಯಾಧೀಶ್ವರ ನತುಳಬಲಂ ಬುಕ್ಕರಾಯಂಗೆ ಲೋಕಾಧಾರಂಗಂ ಹರವಾಡಿದ
10. ಅವನಿಯ ಧರ್ಮಗಳಂ ಜಇನ ಕುಳಾಚಾರಂಗಳ್ಳೆಸೆದಂತಾಗಿರೆ ಮರಳ್ಳು ಪುನರ್ಧಾರೆಯಂ ಮಾಡಿ
ಪುಂ
11. ಣ್ಯಾಕಾರಂ ಸತ್ಯೇತ್ರಿ ಪ್ರಿತ್ತಂ ತವನಿಧಿಯಧಿಪಂ ಬೊಂಬಣಂ ಮೇರು ಧೈರ್ಯನೂ || ಪರಸತಿ
12. ಯಾದಿಗಳ್ಳೆ ಪರದಯವಕ್ಕೆ ತಾನೆಹಗಂ ಪ್ರತಿಗ್ಲೆಯಂ ಧರಿಸಿದ ಜಯನನೊಬ್ಬಕಲ ನಿಂಬ
- 13 ನೃಪಾಲಕ ನಿಂದು ಭಕ್ತಿಯಿಂ ಪರಮಜಿನೇಶ್ವರಂಗೆಹಗುವೆಂ ಪೆಹರಂ ಶರಣೆನ್ನನೆಂಬನೊ
- 14 ಜನ ದೃಢ ಚಿತ್ತನೀ ತವನಿಧಿಪ್ರಭು ಬ್ರಹ್ಮನಿಳಾತಳಾಗ್ರದೊಳೂ || ಜನಪತಿಯಂತರಂಗದೊಳಗಿಪ್ಪ
- 15 ಸಿದ್ಧಿಯಿಂ ಮನೋಜಛಂಜನಂ ಜಿನಮುನಿಪಾರಿತ್ವಸೇನಯತಿ ಸದ್ಗುರು ತಾತನೆ ಶಾಂತಿನಾಥ ಪಾಳಕಟ್ಟೆ
- 16 ತನ್ನ ಬಾಂಧವರು ಭವ್ಯಜನಂ ಪೆಹಿಲ್ಲೆನಿಪ್ಪ ನಚ್ಚಿರಿತ ಸುಜಯನ ನೀತವನಿಧಿ ಪ್ರಿಯಬ್ರಹ್ಮನ ಕೀ
- 17 ತಿವಲ್ಲಭನೂ || ಕುಲಜಂ ಕೂಡಿದವರ್ಗ ಕೂಪ್ಪನದಟಂ ಸಂಯುಕ್ತರತ್ನಾಕರಂ ತಿಲಕಂ ಜೈನ
18. ಮತಾದಿ(ಬ್ಬಿ) ವರ್ಧನಕರಂ (ಸ)ಕೀರ್ತ್ಯಾಂಗನಾ ವಲ್ಲಭಂ ಸಲಿಸೆಪುಚ್ಚಿಪ್ರತಿದಾಸಿ ವೈಶಿಪರನಾರಿಸೋ
- 19 ದರಂ ದಾನಿ ತಾನೆಳೆಯೊಳು ಶಾಂತನಸೂನು ಬಹ್ಮನೇವೆಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳೂ || ಚ
- 20 ಲವತ್ತಾರಿತ್ವಸೇನ ಭಟ್ಟಾರಕಂ ತನಗೆ ಶಿಕ್ಷಾಗುರು ಶ್ರೀಜಿನೇಂದ್ರಂ ಕುಲದೆಯವಂ ಸದ್ವಿದ್ಯೆಗೆ
- 21 ಉನ್ನತ ತವನಿಧಿಯ ಗ್ರಾಮವೆ ತನ್ನ ಪೂರ್ವಸ್ತಳ ಶಾಂತಂ ತಂದೆ ಚೀಯಕ್ಕನೆ ತಾಯಿ ಸ
- 22 ವಿ ಮಾತು ಸದ್ವಂತಿನಿ ಬೊಮ್ಮಲೆ ತನ್ನದ್ವಾರಂಗಿ ಯಿನ್ನಾದ್ದೊರೆ ಧರೆಯೊಳಗೀ ಬ್ರಹ್ಮ ಸದ್ಧರ್ಮ
ಗೀಗಳೂ

Transliteration.

1. śrīmat-parama-gambhīra-syād-vādāmōgha-lāmacchanam jīyāttrailōkya-nāthasya
2. śāśanam Jina-śāśanam || śrīman mahāmaṇḍalēśvaram ari-rāya-vibhāḍa bhā-
3. shege-tappuva-rāyara-gaṇḍa Himaṇṇāya sura trāṇa pūrvva-dakṣiṇa-
paschima-
4. samudhādhiśvara śrī Vira Bukkarāyana kumāra śrī Harihararāyanu rājyaṇ
geyutt-
5. ttam irppalli || svastī śrī jayābhyudaya śaka varuṣa 1301 neya Kalayukti
nāma sam-
6. vaṭsarada Puṣya ba 3 Śōmavāradalu śrīman āluva mahāprabhu prajamech-
che-gaṇḍa alhya-
7. haḍimēmtu Kampānakke sirōmanu enipa mahāprabhugaḷ-āditya Tavanidhiya
Bommagaṇḍa-
8. nu sakala sanyasana-vidhiyīm mudipi svarggaṣṭan āḍaṇṇ || ātāna guṇāvali
emtemdade

9. Pārāvāra-trayādhisvaran atula-balam Bukka-rāyaṃge lōkādhāramgam .
haramādida
10. avaniya dhaṁmamgalam Jaina-kulāchāramgal besedamtāgire maraḍḍu
punar-ddhāreyam mādi puṁ-
11. nyākāram sakīrti-vṛttam Tavanidhiy-adhupam Bommanam Mēru-dhair-
vyanū ᳚ para-sati-
12. yādigaḷge para-dayivakke tān-eragam pratigñeyam dharisida Jayinan-orbba
kalī Nimbā-
13. nripālakan imdu bhaktiyim paṇama Jinēsvaramg-eraguvem Peraram śara-
nennan embano
14. Jina dridha-chittan-i Tavanidhi Prabhu Brahman ilātalāgradolū Jinapatiy-
amtaramgadolaḡirppa
15. siddhiyim manōja-bhaṁjanam Jina munī Pārisvasēna-yatī sadguru tātane
Śāntinātha Pālakabbe
16. tanna bāmdhavaru bhaya janam Peratill-enippa sachcharita sujayinan ī
Tavanidhi-priya Brahmana kī-
17. rtti-vallabhanū ᳚ kulajam kūdīdavarḡge kūrppan adatam samyakta-ratnā-
kaṇam tilakam Jaina-
18. matā [b]dhi-varddhanakaṇam sakīrtiyāṁganāvallabham sale-savucha-bratī
dāsī-vaiśī-paranārī sō-
19. daram dānī tān īleyolu Śāntana-sūnu Brahman esedam visvambharā-chaś-
kradolū cha-
20. lavat Pārisvasēna-bhattārakam tanage śikṣhāguru śrī Jinēmdram kula de-
yivam sadvidyege
21. unnata-Tavanidhiya-grāmave taṁṁna pūrvastala Śāntam tamde Chī-
yakkane tāyī sa-
22. vi mātu-sadvamśini Bommale taṁṁn-arddhāṁḡi yimnār dore dhareyolaḡi
Brahma saddharṁmag-īḡalū

Translation.

Victorious is Jināsāsana, which is the sāsana of the lord of the three worlds and is characterised by the highly profound *śādvāda*

When the illustrious mahāmandalēśvara, punisher of enemy kings, punisher of kings who break their word, Suratāna to Hindurāyas, lord of the east, south and west seas, śrī Harihararāya, son of śrī Vīra Bukkarāya was ruling the kingdom.—

Be it well In the victorious Śaka year 1301, the year Kālayukti, on Monday the 3rd lunar day of the dark half of Pusa —

The Āluva mahā-prabhu, prajamechche ganda, head-jewel of the eighteen Kampanas, the son of mahā-prabhus, Tavanidhi Bomma-gauda, with all the *sannyā-sana* rites, expired and went to *svargga*

His praises. To Bukkarāya of matchless power, lord over the three oceans, a support of the world . . . having re-extricated the earthly merits by uniting them firmly with the Jaina customs, Bommana, lord of Tavanidhi, firm as Māru, the very form of virtue attained good fame Brahma, lord of Tavanidhi, a Jaina who has taken an oath not to bow to the wives and gods of others and who says "I bow to the supreme Jina with devotion and to none else," has Jina firmly in his mind With the accomplishment of having Jina in mind he is a destroyer of cupid, the Jaina ascetic Pārisvasēna is his guru, Śāntinātha his father, Pālakabbe (his mother?), Jainas his relatives and no others such is this Tavanidhi Brahma of good character, an ardent Jaina, lord of the dame of fame Of a good family, a beloved to his wives, a hero, an ocean of rectitude, an ornament, an increaser of the ocean the Jaina community, lord of the dame of fame, an ascetic in purity, a brother to servant-maids, harlots and others' wives—this Śānta's son Brahma distinguished himself in the world The famous Pārisvasēna-bhattachāraka is his teacher, śrī Jmēndra his family god, Tavanidhi his native place, Śānta his father, Chiyakka his mother and Bommale of sweet voice and of good family his wife who is equal to this Brahma in this world ?

Note

Only the first 14 lines of this inscription had been published in E C VIII as Sb. 196 The record is now completely read and published here with translation and a note

The inscription records the death, by the rite of *sanyasana*, of Bommana, ruler of Tavanidhi Bommana is highly praised here. He was a subordinate of Hanhara II, the Vijayanagar king His parents were Śānta and Chiyakka and his wife was Bommale who is also known to have died by the same rite of *sanyasana* in Ś 1293. (see E C. Vol VIII, Sorab 199) Bommana's guru was Pārisvasēna bhattachāraka. Among the Jaina gurus there are a number of Pārisvasēna bhattachārakas (E C VII Sh 4, 64, VIII Sb 125, 262, Nr 42, XI Hk 1, 2, etc) But they all appear to belong to earlier periods Who the Pārisvasēna bhattachāraka of the present inscription was, cannot be determined

Bommana's titles were the illustrious Aluvamahāprabhu, Prajamechheganda, head jewel of the eighteen kampanas and the sun of Mahāprabhus He is stated to have been ruling Sorab along with Tavanidhi in an inscription at Sorab (see No 50 of this Report) His presence at a meeting held at Banavāsī by the gaudaprajā of the 18 kampanas of Gutta is recorded in an inscription at Banavāsī (M.A.R. 1929, Inscription No 113)

The date of the inscription is Ś 1301, Kālayukti sam. Pushya ba 3 Sō But Ś 1301 is Siddhārthi, not Kālayukti If we take Siddhārthi, the date corresponds to Monday 26th Dec 1379 A.D.

At the same place, below a māstigaḷ.
ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒಕ್ಕಟ್ಟಿ ಮಾಸ್ತಿ ಕಲ್ಲಿನ ಕೆಳಭಾಗದಲ್ಲಿ

1. ಜಿನರುಂ ಜಿನಮುನಿಗಳು ಮತ್ತನು
2. ಪಮ ಪ್ರಾಣೇಶ ಹರಿಯನಂ .
3. ದನ ನೆನದುಂ ವನಜಾಕ್ಷಿ ಮಹಾ
4. ಲಕ್ಷ್ಮಿಯು ಘನತರ ಶಾಯ್ಯ
5. ದೊಳುಮಗ್ನಿಯೊಳ್ಳ
6. ಲೆ ಪಾಯಿದಳೊ
7. ಮಹಾಲಕ್ಷ್ಮಿಯ ಸದ್ಗುಣ
8. ಸಮುದ್ರೋಪಮಾನೆ || ಮಂ
9. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration

1. Jinarum Jina munigaḷu mattanu-
2. pama prāṇēśa Hariyanam-
3. dana nenadum vanaḷākṣi Mahā-
4. lakṣmuyu ghanatara śāyrya-
5. doḷum agniyoḷ sa-
6. le pāyidaḷu
7. Mahālakṣmiya sadguna
8. samudrōpamāṇa || maṁ-
9. gaḷa mahā śrī śrī

Translation

Bearing Jinās, Jaina ascetics and her matchless husband Hariyanandana in her mind, the lotus eyed Mahālakṣmī entered fire with great courage. Mahālakṣmī's good qualities are like the sea. Good fortune.

Note.

This inscription is engraved below a māstigaḷ of the usual type which has only the right hand of the woman sculptured and not her full image. It records the death of Mahālakṣmī, wife of Hariyanandana (?) belonging to the Jaina sect, by entering fire. No date is given. The characters appear to belong to about the 14th century A.D.

On the pedestal of an image, which was lying in the old fort at Tavanandi and is now brought and kept in the Archaeological museum at Mysore.

ಅದೇ ತವನಂದಿ ಕೋಟೆಯಲ್ಲಿ ಬಸ್ತಿಯ ಮುಂದೆ ಬಿದ್ದಿದ್ದ ಪೀಠದ ಕಲ್ಲು.
(ಈಗ ಇದು ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ವ್ಯಾಜಯಮ್ಮಿ ಸ್ಥಳದ.)

ಪ್ರಮಾಣ 1'×4".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಗ ಸೂರ

2. ಸ್ತ ಗಣ ಚಿತ್ರಕೂಟಾನ್ವಯದ
- 3 ಪ್ರತಿಬದ್ಧ

Note.

This short inscription was engraved on the pedestal of some Jaina image. The image has now disappeared and only the pedestal with the feet of the image is remaining. The pedestal was found lying in the old fort at Tavanandi and is now brought and kept in the Mysore Archæological Museum

This inscription records the installation of the image by some one (name not given) belonging to the Mūlasanga, Sūrastagana and Chitrakūtānvaya. No date is given. The characters appear to belong to about the 13th century A D

56

In the same fort of Tavanandi, on a māstikal in front of the Virabhadra temple.
ಅದೇ ತವನಂದಿಯ ಹಳೇಕೋಟೆಯಲ್ಲಿ ವೀರಭದ್ರ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಮೂರ್ತಿಕಲ್ಲಿನ ಮೇಲೆ
1 ನೋವೊವಾರದ ದಿನ

Note

This short inscription merely contains the name of a week-day-Monday. It is written on the second panel of the māstagal. Probably it indicates the day on which a certain lady died as *sati*. The characters appear to belong to about the 16th or 17th century

57

At the same village Tavanandi on a stone in front of the Īśvara temple in the old fort.

ಅದೇ ತವನಂದಿ ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿರುವ ಈಶ್ವರನ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

1. ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಸಂಕಗಳ ಗಂಡಗತ್ತರಿ ಅದಿಯರಾದಿತ್ಯಂ ಶ್ರೀ ಬಿಲ್ಲೇಶ್ವರ ದೇವರ
ಪಾದಾರಾಧಕ
- 2 ಪರಬಳ ಸಾಧಕನುಮಪ್ಪ ವೀರ ಬೀರರಸಂ ಬನವಾನಾಡಂ ಸುಕದಿ ರಾಜ್ಯಂಗಯುತ್ತಮಿರೆ . .
3. . . . ರ ನಲ್ಲಮನಣು
- 4 . . ಗ
- 5
6.
7. . . . ಕೂಡಿ ಕಾಯ್ತ ತೆಂಗಿನ . . ಯೊಡಲದ್ದೂವ ನೋಳ್ವಡೆ . . ನಿಜನಗಮ
8. ಯ್ದು ಕಲಿ ಕಾಳೆಯನಾನ್ವಿಜಿಡಾಜಿರಂಗದೊಳ್ || ಕರವಾಳ್ವಕ್ಕಡೆಕೊನ್ನ . . ಸಬಳಂ ಬಾ
9. ಕುಟಂಗಳಂ ಕರಮತ್ಯುಗ್ರದ ಕೈದುಗಳ್ಳನುವಿನೊಳ್ತಾ ಗುತಿರಲ್ಕಾದಿ ಸಂಗರದೊಳು ಬಿದ್ದಡೆ ಕಾಳಗಾ
10. ಡ ನೊಲವಿಂ ದೇವಾಂಗನಾ ಸಂಕುಳಂ ಭರದಿಂ ತಂಮ ಪುರಕ್ಕೆ ಪೊಯ್ತೆನೆಯಲು ತೊಯ್ಯುತ್ಪನಂ
ಪೊಣ್ಣು ತಂ ||

- 11 ಕಂ ಕಂನಡಿ ತೋರಣಂ ಚಮರಜಂ ದೇವಾಂಗನಾಸಂಕುಳಂ ತೋಳಗುತ್ತಿಪ್ಪ ವಿಮಾನ ಮುಂದೆನೆ
ಗೀತಾವಾದ್ಯ ನೈ
12. ಸೋಡರು ಮಂದಾರದಾ ಮೂಲೆಯಂ ನಲಿದಾಡುತ್ತೆ ಕಾಳ
13 ಗೌಡನ ಸುರಗಣಂ ಕೊಂಡೊಯ್ದ ರಾನಂದದಿಂ

Transliteration.

1. sṛīman mahāmamdaḷēśvaraṁ arasamka-gaḷa-gaṁdagattarī Adiyar-āḍityaṁ
śrī Billēśvara dēvara pādārādhaka
2. para-bala-sādhakanum appa Vira Bīrarasam Banavāsī nādam sukadi
rājyaṁ geyuttam ire . . .
3. ranallamananu
4. ga
5.
6.
7. kūdi kāyṭa temgina yodalardduva nōlpade nija nagama
8. yḍu kaḷi Kāḷeyan-ānt-irid-ājiramgaḍol || karavāl karkkade konta . . .
sabalam bā-
9. kātaramgaḷum karam atyugraḍa kaḍuḡal-tanuvinol tāgutural kādi saṁgara-
dolu burddaḍe Kāla gau-
10. dan olaviṁ dēvāṁgaṇā saṁkulam bharadim tamma purakke voydar eseyalu
tūryya-śvanam ponmutam ||
11. kam kamnaḍi tōraṇam chamaraṇam dēvāṁgaṇā-saṁkulam tolagutturppa
vimāna munda-eseva gītā-ka-vāḍya nri-
- 12 sodaru maṁdāraḍā māleyiṁ naḷidāḍuttave Kāla
13. gaudana suraganam komḍoydar ānaṁḍāḍum

Translation

While the illustrious mahāmandalēśvara, shears to the neck of the enemy kings, a sun to the Adiyas, worshipper of the feet of the god Billēśvara, conqueror of the hostile army, Vira Bīraraśa was ruling the Banavāsī kingdom in peace —

. warrior Kāḷeya having pierced in the battle field

When Kāḷagaḍa fell in the battle smitten by fierce weapons -- sword, *karkkade*, spear and lance, the celestial nymphs affectionately took him away to their city amidst the sound of the bugle With mirror, festoon, fly-flap, group of damsels, *vimāna*, music, band, dancing, light and garland of mandāra (flower), the group of gods took Kāḷagaḍa away with joy.

Note.

This is a vīraḡaḷ inscription in which most of the letters in lines 2 to 8 are quite worn out and lost

The inscription describes the exploits and death of a warrior named Kāleya in some battle, during the reign of the illustrious mahāmandalēśvara Vīra Birarasa, shears to the necks of the enemy kings, a sun to the Adiyas, worshipper of the feet of the god Billēśvara and conqueror of the hostile army. Evidently Birarasa is the Śāntara king or feudatory. Several inscriptions of his reign are found in the neighbourhood

The record is not dated. It may belong to the earlier half of the 13th century¹A. D.

58

At the same village Tavanandi, Sorab taluk, on a lamp pillar by the road side in front of the village.

Size 4' × 1'

ಅದೇ ತವನಂದಿ ಊರಮುಂದೆ ರಸ್ತೆಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ದೀಪದ ಕಂಬ.

ಪ್ರಮಾಣ 4' × 1'

1. ನಿರ್ವಾಣಪ್ಪನ
2. ಕಾ ಉತ್ಪವ ಕಂಬ

Note.

This record is on a small lamp-pillar in front of the village. It appears to record the grant of the lamp pillar for the Kārtikōtsava (to burn the light during the month Kārtika) by Nirvānappa. It is difficult to say who this Nirvānappa was. One Nirvāṇayya, uncle of the Keladi chief Sōmasēkhara Nāyaka II, is referred to in a number of inscriptions (see E. C. VIII, Tl 6, 87, 183 and 184 and also M. A. R. 1933, p. 199). He appears to have possessed considerable influence with the Keladi chief. Whether the Nirvānappa of the record is identical with him cannot be determined. The characters belong to about the 17th century A. D.

59

At Kyāsanūr, Uḷavī hobli, Sorab Taluk, on a fragmentary vīragal in front of the Chaudī temple.

size 1½' × 1'

ಸೂರಬ ತಾಲೂಕು ಉಳವಿ ಹೋಬಳಿ ಕ್ಯಾಸನೂರಿನಲ್ಲಿ ಇಡೀಗುಡಿಯ ಎದುರಿಗೆ ನೆಟ್ಟಿದ್ದ ತುಂಡು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'

I ಪಟ್ಟಿ

- 1 . . . ವಯಶಾಖ ಬಿ ಖ ಬುಧವಾರ ಉ . . .
- 2 . . . ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷರಾಯರು ರಾಜ್ಯವನ . . .
- 3 . . . ಶ್ರೀಮನ್ನಹಾಪ್ರಭು ಕೇಸವ . . .
4. . . . ಉಡರೂ ಅವರ ಪುಂಜ್ಯಸ್ತ್ರಿಯರು . . .
5. . . . ವನ ಪಾದಕ್ಕೆ ಸಂದರೂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

II ಪಟ್ಟಿ—

- 6 . . . ಡಳರ ಗಂಡ ತೆಂಕಣ ಸಲಗ ಸ . .
7 ಡರೂ ೧

Note

This inscription stone, as reported by the local people, was in a Viraśaiva matt near by. Recently when the matt caught fire by accident, the inscription stone was damaged by the heat of the fire and was thus placed in front of the small Chaud temple where it is now found. As it is, the inscription is effaced on all the sides and is very fragmentary.

The inscription appears to belong to the reign of Pratāpa Virūpāksharāya, king of Vijayanagar, who ruled between 1467 and 1478 A.D. One Mahāprabhu Kēśava . . . is also mentioned in the record who appears to have been Virūpāksharāya's subordinate.

Though the inscription was dated, both the Saka year and the name of the cyclic year are lost and only the tithi Vayisākha ba 3 and the week day Budhavāra are remaining. So it is not possible to know the exact date. The characters as well as the name Pratāpa Virūpāksharāya found in the record indicate that the inscription belongs to the latter half of the 15th century A.D.

The inscription records the death of some gauda (whose name is lost) and his wives. Some titles are found in the second band of the vīṇagal like *dalara ganda* and *Tenkana salaga*. Whose titles these are cannot be determined.

60

At Shikārpur, on the silver kirita (crown) of the god in the Huchcharāyasvāmi temple

Nāgarī Characters.

ಪ್ರಕಾರಿಪುರದಲ್ಲೆ ಅಂಜನೇಯನ ಗುಡಿಯಲ್ಲಿ ದೇವರ ಜಿಜ್ಞೆ ಕಿರೀಟದಮೇಲೆ ಬರೆದಿರುವುದು.

ನಾಗರಾಕ್ಷರ

- 1 ಕಂಠೀರವ ಕೃಷ್ಣರಾಜ ವೊಡೇರ ಸೇವೆ
ಕಂಠೀರವ ಕೃಷ್ಣರಾಜ ವೋಡೇರ ಸೇವೆ

Note.

This short inscription in the Nāgarī characters records the presentation of the silver kirita (crown) to the god by Kanthirava Krishnarāja Voder, who is the same as Krishnarāja Wadiyar III, the Mysore king. (*See M A R 1933, No. 13* where he is addressed as Śrī Krishnarāja Kanthirava.)

At Sāsarvallī of Tālagunda hobbi, Shikārpur taluk, on the three stones set up in front of the Iśvara temple

ಷಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಸಾಸರವಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ಮೂರು ಕಲ್ಲುಗಳಲ್ಲಿ

1ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ $4\frac{1}{2}' \times 2'$

1. ಸ್ವಸ್ತೈಕಳವರ್ಷದೇವ ಶ್ರೀ ಪೃಥುವಿವಲ್ಲಭ ಮಹಾರಾಜಧಿರಾಜ ವ
2. ರಮ ಭರರಕಂ ಶ್ರೀಮತ್ ಸತ್ಯಾನ್ವಯಂ ಪೃಥುವಿರಾಜ್ಯ ಗೆ
3. ಯೈ ಶ್ರೀ ಭೀವರಸಂ ಬನವಾನಿಪನ್ನಿಚ್ಛಾಸಿರಮುಮನಾಳುತ

2ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ $4\frac{1}{2}' \times 1\frac{1}{2}'$

(ಎಡಭಾಗ ಒಡೆದು ಹೋಗಿದೆ)

4. ಬೃಹತ್ ಕೃಂ ನಾಶ್ನಾ ಪುಣ್ಯ ಗೆಯ್ಯುತ್ತಮಿರ
5. ಸಂವತ್ಸರ ಸತಂಗ ೯೨೩ನೆಯ ಪವ
6. ಬಹುಳ ಪಂಚಮಿ ಬೃಹಸ್ಪತಿ ವರದ
7. ಆಯ್ಯಯ್ಯ ತಾಣಗುನ್ನೂರ ಮಹ
8. ಗೋಸಾನ ಮಿಟ್ಟಂ ಪಿರಿಯಮಗ
9. ರಿವನ್ನ ಬೀರನ್ನತ್ತಿಗಂ
10. ನ್ತು ಪುತ್ರ ಸಹಿತಂ ಆಯ್ಯಯ್ಯ
11. ಗರಸಬ್ಬೆ ಜರಿ (?) ದೇಗುಲವಂ ಮಡಿ

3ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ $3' \times 2'$

12. ಸನಕವಳ್ಳಿ ಯಾಯ್ಯಯ್ಯಗಾಪುಣ್ಯ ಗೋಸಾನಮಿಟ್ಟಂ ಅಮಿತ್ತರಸಿಗೆ ಬೇಟಂ ಕಾ
13. ಲ ಕಟ್ಟಿ ಕೊಟ್ಟರ್ ಮುಡಿಗನಕ್ಕರೆಂ ಬೊಯ್ಯ
14. ಮಂಗಳಂ

Transliteration

I stone—Size $4\frac{1}{2}' \times 2'$.

- 1 svasty- Akalavarsha dēva śrī prithuvi-vallabha-mahārājādhirāja pa-
2. rama bhatharakam śrīmat Satyāśrayam prithuvirājya ge-
- 3 yye śrī Bhīvatasaṁ Banavāsi pannirchchhāsīramuman ālutta

II stone—Size $4\frac{1}{2}' \times 1\frac{1}{2}'$.

(A portion is broken)

- 4 lpattakkam nālgāvundu geyyuttam ire
- 5 samvatsara satamga 923 neya Plava
6. bahula pamchami Brihaspati varada
7. Aychayya Tānagundūra maha
8. Gōśāsāṁildam piriya maga
9. rivanta Bīraṁ pattigam

10. ntu putra sahitam Āychayya
 11. g Arasabbe jarī (?) dēgulavam maḍi

III stone—Size 3' × 2'.

- 12 Sasagavalliy-Āychayya-gāvunda gōsāsamiḍam Amṛitarasiḡe bēlam kā-
 13 la kalchi kottar Mudigan akkaram boyda
 14 mamgalam .

Translation

I Stone.—

Be it well. When Akālarashadēva, favourite of earth and fortune, mahārājādhirāja parama-bhatharaka, the illustrious Satyāśraya was ruling the kingdom of earth —

When śrī Bhīvarasa was ruling Banavāsī twelve thousand.

II Stone—

When was the nālgāvunda for seventy, in the Śaka year 923, the year Plava, on Monday, the fifth lunar day of the dark half of Aychayya of Tānagundūr was gōsāsa. (His) eldest son rivanta Bīran pattigam with his son, Āychayya's wife Arasabbe caused the temple to be constructed

III Stone—

Āychayya gāvunda of Sasagavallī was a gōsāsa. By washing the feet, granted lands to Amṛttarasi Mudiga engraved the letters. Good fortune.

Note

This record is engraved on 3 stones set up in a line. The first stone has the figure of a chakra, the second has an elephant while the third has a kalāśa flanked by two birds having their beaks in it. Below the figures is engraved the inscription. The third stone has in addition the figure of a plough in the middle of the inscription. The left portion of the second stone is broken and lost, and hence the record is incomplete.

This record belongs to the reign of Satyāśraya (circa 997-1009 A.D.) who is given the titles Akālarashadēva, favourite of earth and fortune, mahārājādhirāja and Paramabhattachāraka. Bhīvarasa is stated to have been ruling Banavāsī 12000. He is referred to in various inscriptions ranging in date from 997 to 1013 (E. C., Vol. VII, Sk. 71, 179, Vol. VIII Sb 385 and 387).

Aychayya is next introduced. Whether he was the nālgāvunda is not clear as the second stone is incomplete. One Āyayya is referred to in Sk. 287 of § 933. Perhaps he is the same as the Aychayya gāvunda of the present record.

The present inscription states that Aychayya was a gōsāsa (gōsāsamiḍam). But what exactly is meant by the word gōsāsa is not clear. The word appears in a number of inscriptions of the 10th century and before. In many of them the word is gōsāsi and is an attribute (E. C. Vol. VII, Sk. 44, 45, 61, 283, Vol. VIII, Sb. 15;

M A.R. 1929, No 27. Dāyamagōsāsī, Prithivīgōsāsī, Bhīmagōsāsī, etc). In all of these it may either mean one who owns a thousand cows (one who has given away in charity a thousand cows ?—gōsahasī) or one who fights in defence of the cows (gōsāhasī). Sk 9 (E.C Vol VII) seems to record the grant of some land on the death of one Lōkaya in defence of the cows (Lōkayana parōkshada gōsāsī bhūm) The present record and the Pattadakal inscription (Ind Ant., Vol. XI, p. 125—Bādī Poddīyembol uttama gōsāsāsamildol, etc) have the words gōsāsāsamildam. Il (or ir) means 'to be'. But the meaning of the word gōsāsā is still not clear Ranna also uses this word in his Ajṭapurāṇa (Gōsāsāsamallade kannegōsāsāsamilla).

Aychayya, his wife Arasabbe and his son together appear to have caused the construction of a temple and to have granted some land to Amirttarāsī. According to the inscription Sk. 287, Aychayya or Āyayya had a son by name Kappimayya and a daughter by name Jannabe. Amirttarāsī might have been a Kālāmukha priest.

Regarding the date of the inscription, the name of the month is lost Ś 923 Plava corresponds to 1001-1002 A.D. and in that year Bahula Pañchami occurs on a Thursday, only in the month Māgha which might be the month that had been mentioned in the inscription In this case the date would correspond to Thursday, 5th February 1002 A. D.

62

At Śīrālākoppa, Shikārpur taluk, on a vīragal in front of the Rāmalīnga temple on the Hirēkerūr road.

Size 4'×2'.

ಷಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ಶಿರಾಳ ಕೊಪ್ಪದಲ್ಲಿ ಹಿರೇಕರೂರು ರಸ್ತೆಯಲ್ಲಿ ರೈನಾಮಿಲ್ಲನ ಹಿಂದೆ ರಾಮಲಿಂಗ ದೇವಸ್ಥಾನದ ಎದುರಿನ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 4'×2'.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶ್ರೀವೊಳಲ ಗೋಪರ
- 2 ಕೇತ ತುಣುಗೊಳಲು ನತ್ತು ಸುರ
3. ಲೋಕ ಪ್ರಾಪ್ತನಾದ || ಬೋಚಗಾಡ ಹ
4. ದಿನೆತು ಕಂಮ್ಮ ಕೆಯಂ ಬಿಟ್ಟ || ಭಾವ ಕೇ
- 5 ತಣ್ಣ ಕಲ ಮಾಡಿನಿದ ||

Transliteration.

1. svasti śrīmatu Śrīvolala Gōpara
2. Kēta turugolalu saṭtu sura-
3. lōka prāptan āda || Bōchagauda ha-
4. dinetu kammma keyam bitta || Bhāva Kē-
- 5 taṇṇa kala mādisida ||

Translation.

Be it well. Gōpara Kēta of the illustrious Śrīvola died during the cattle raid and went to the world of the gods. Bōchagauda granted eighteen (or fifteen ?) *kammas* of land. Bhāva Kētanna caused the stone to be made.

Note.

This is a vīragal grant recording the death of Gōpara Kēta of Śrīvola in a cattle raid. On this occasion Bōchagauda granted 18 (or 15 ?) *kammas* of land. The word *hadinetu* is used either for *hadinentu* (eighteen) or for *hadinardu* (fifteen). Bhāva Kētanna set up the stone in memory of the hero.

No date is given. The characters appear to belong to about the 12th century A. D.

63

On another stone at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೊಂದು ವಿರಗಲ್ಲು (ಚೆಕ್ಕಿ ಎದ್ದುಕೊಂಡಿದೆ).

ಪ್ರಮಾಣ 2'×1½'.

- 1 [ಸ್ವಸ್ತಿ ಶ್ರೀ] ಮತ್ತು ಭೂಲೋಕಮ
2. ಮನವಾನೆಯ ಕೇತಯ
- 3 [ತು] ಉಗೊಳಲು ಸತ್ತು

Note.

This is another vīragal record at the same place. It is effaced on all the sides and hence is incomplete.

It records the death of Kētaya of Manavāne in a cattle raid and appears to belong to the reign of the Chālukya king Bhūlōkamalla Sōmēśvara who ruled from C. 1126 to 1139 A.D. The characters also appear to belong to about the same period. The village Manavāne might be the same as the present Manemane in the Sorab taluk.

64

On a stone in front of the same Rāmalinga temple

Size 4'×2'.

ಅದೇ ರಾಮಲಿಂಗದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'.

(ಮೇಲ್ಭಾಗ ಸವೆದು ಹೋಗಿದೆ).

1. ಕ ಮಲ್ಲಂ .
- 2 ಶ್ರೀ [ಭುವನಯ್ಯ] ಮಲ್ಲದೇವಪಾದ ಪಂಕಜಭ್ರಮರ
3. . . . ಪನ್ನಿಚ್ಚಾಸಿರ ಕಾಸನಳ ಸಮಸ್ತಮುಮ
4. ಅರಸುಗೆಯ್ಯುತ್ತ ಬನವನನಾಡ ಕಂಪಣ ಚಿಡ್ಡಳಿಗೆ ೭೦೬ ಬಳ್ಳಿ
- 5 ಗಾವಿಯ ನೆರೆವೀಡಿನೊಳು ಚಕ್ರವರ್ತಿಯ ಚೆನದಿಂ ಸಮಸ್ತಮಾದ ಮರೆಯೆಲ್ಲ

- 6 . ತ್ರಮಾಗಿ ಸ್ವಸ್ತಿ ಯಮ ನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾ .
 7 ರಪ್ಪ ಶ್ರೀಮತ್ಪಳ್ಳಿಗಾವೆಯ ಪಿರಿಯಮರದ ಗೌಡಪಣ್ಣಿತರ ಕೈಯಲು ಸಹರಣ್ಯ
 8 ಪೂರ್ವಕ ಸಹಿತಂಮ್ಯೂಕುಗೊಣ್ಣನ (?) ಮೂಡಿಸಿದ ಬೆಂಡೆಯಕೆಳೆಯಂ ಪಡುವಣ ನಿದ್ಧೇಶ್ವರದೇ .
 9 ವೇದ್ಯಕ್ಕಂ ರನ್ನದೂಪದೀಪಕ್ಕಂ ಬೇಗುಲದ ಬಂಡಸ್ಪಟಿತದ ಬೆಸಕ್ಕಂ ಸಕವರ್ಷ ೯೯೮ನೆಯ ನಳ
 ಸಂವತ್ಸರ
 10 ದ ಪುಷ್ಯನುದ್ಧ ೧೩ ಅದಿತ್ಯವಾರದನ್ನಿನುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ ಪರ್ಬ ನಿಮಿತ್ತದಿ ನಲ್ಲಿಯಾ
 ಚಾರ್ಯರ್
 11 ಸ್ವಸ್ತಿ ಯಮ ನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನ ಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ
 12 ಶ್ರೀಮತ್ ಕೇಶವಪಣ್ಣಿತರ ಶಿಷ್ಯರಪ್ಪ ಭಾವಶಿವ ಭೇಕಾರರ ಕಾಲಂ ಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕ
 ಸರ್ಬನಮ
 13 ಸ್ವಮಾಗಿ ಯಬಳಿಯ ಬಾಡನಿರಿವೊಳಲ ಬಡಗಣ ಪೊಲದೊಳ್ ಬೆಳ್ಳಗೊಳದಿಂ ಕೆಳಗೆ ಬೆಣ್ಣೆಯ
 14 ಕೆಳೆಯಂ ತೆಂಕಲು ಗಾವುಣ್ಣರ ಕೊಡಂಗೆಯ್ಯಂ ಮೂಡಲು ಕಚ್ಚವಿಯ ಗಡಿಂಬದ ಗಳೆಯಲು ಸರ್ಬ್ಬ.
 15 ಬಾಧಾಪರಿಹಾರಮಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಮತ್ತರೊಂದು ಈ ಧರ್ಮಮಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
 16 ಶ್ರೀ ಜಗದೇಕ ಮಲ್ಲೇಶ್ವರದಾಚಾರ್ಯ ಗೌಡಪಣ್ಣಿತರು ನಿರಿವೊಳಲ ರೋ(ಕಾ?) ವ ಗಾವುಣ್ಣನು
 ಮೊಚ
 17 ನ್ನಾಕ್ರೈ ತಾರಂಬರಂ ಪ್ರತಿಪಾಳನವರ್ ಇಂತೀ ಧರ್ಮಮ ನಾವನೊಬ್ಬಂ ಪ್ರತಿಪಾಳನಿದ ಮ
 18 ಹಾಪುರುಪ ಗಯೊಳ್ಗಂಗಯೊಳ್ವಾರಣಾಸಿಯೊಳ್ವಾಸಿರ ಕವಿಲೆಯ ಕೋಡುಂ ಕೊಳಗು
 19 ಮಂ ಪಂಚರತ್ನದೊಳ್ಕಟ್ಟಿಸಿ ಸಾನಿಬ್ಬರು ವೇದಪಾರಗರಪ್ಪ ಮಹಾದ್ವಾತ್ಮಣ್ಣಗ್ಗು ಭಯಮುಖಗೊಟ್ಟ
 20 ಫಲಪುನೆಯ್ದುಗು | ಮಿದನಳದಾತನಾತಿರ್ತ್ವಂಗಳೊಳುಮನಿತು ಕವಿಲೆಗಳುಮ ನನಿಬಬ್ರಾಹ್ಮಣರು
 21 ಮನಳದ ಮಹಾಪಾತಕನಕ್ಕುಂ ಶ್ಲೋಕ ಸ್ತವತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತಿ
 ಪಸುನ್ನರಾಂ
 22 ಶಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುವ್ಯಾಂಜಾಯತೇತ್ರಿಮಿ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಪೇತುಂ ನೃ
 23 ಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಧಿಃ [ಸರ್ವಾ]ನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇನ್ನಾನ್ ಭೂ
 24 ಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮ [ಚಂದ್ರಃ] ಶ್ರೀ|| ಶ್ರೀ||

Transliteration

- 1 ka mallam
 2. sri [Bhuvanayka] malladēva-pāda-pamkaja-bhramā . . .
 3 pannirchchāsira Kāsaṣaṣa-samastamuma . . .
 4 arasugeyyutta Banavase nāda kampana Jiddalige 70 ra Balli . . .
 5 gāviya nelevidinolu chakravartiya besadim samastamāda maleyella . . .
 6 ttanāgi svasti yama-miyama-svādhyāya-dhyāna-dhāraṇa-maunānushthā
 7. rappa śrīmat Balligāveya puriya mathada gauda panditara kaṣṣalu sa-
 huanya-
 8 pūvvaṣa saḥitam mmārugondu na (?) mādisiḍa Bemdeya kereyūm paduvana
 Siddhēṣvara dī

9. vēdyakkam ranna-dhūpa-dīpakkaṃ dēgulada khamḍasphuṭita-da besakkam
Saka vaisha 998 neya Nala-samvatsara-
- 10 da Pushya suddha 13 Ādityavāradandin Uttarāyana samkrāntiparba
nimittadī Nalleyāchāryyar
11. svasti yama-miyama-svādhyāya-dhyāna-dhārana-maunānushthāna-japa-
samādhi-sampannar-appa
- 12 śrīmat Kēśava-panditara śiṣhyar appa Bhāva-Siva bhalārara kālam karch-
chī dhārāpūrvvaka sarbba-nama-
- 13 syamāgi yā bahya bāda īśrīvōlala badagana poladol Bellagoladum kelage
Bendeya-
- 14 kereyim temkalu gāvundara kodmgeyyim mūdalu kachbhaviya gadimbada
galeyalu sarbba-
15. bādha-parihāram āgi kotta gadde mattar ondu ī dharmmamam rāja-
dhānī Balligāveya
16. śrī jagadēka-Mallēsvaraāchāryya gauda-panditaru Śrīvōlala Rō (Kā?)
vagāuundanum ā-cha-
17. ndrārka-tārambaram pratipālīsuvar int ī dharmmaman āvan orbbam
pratipālīsida ma-
- 18 hā puruṣa Gayeyol Gamgeyol Vāranāsiyol sāsira kavīleya kōḍum kolagu-
19 mam pamcha-ratnadol kattisi sāsirbbaru Vēda-pāragarappa mahā Brāhma-
nargg-ubhaya-mukhi gotta
- 20 phalaman eydugum || midan ahdātan ā tirthamgalolum anitu kavilegalu-
man anibar Brāhmanaru-
21. man alida mahapatakam akkum ślōka sva-dattām para-dattām vā
yōharēti vasundharām
22. śashtir-vvarsha-sahaśrāni viśhtāyām jāyatē krimi sāmānyōyam dhar-
mma-sētum nri-
23. pānām kālē-kālē pālanīyō bhavadbhīh [sarvvā]n ētān bhāvīnah pārtthivēn-
drān bhū-
24. yō bhūyō yāchatē Rāma [chamdrah]

Translation.

Lines 1—6

. while a bee at the lotus feet of Śrī Bhuvanaikamalla-
dēva was ruling twelve thousand the whole of Kāsavala
. in the capital Balligāvi of Kampana Jiddalige 70 in the Banavase nāḍ
by order of the Emperor

Lines 6—10.

Be it well. Having constructed the Siddhēsvara temple to the west of Beṇḍeya-
kere after purchasing it for gold from the gaudapanditas of the Piriymatha at
25*

Balligāve, possessed of the qualities of restraint, discipline, study, meditation, control of the senses, silence, dutifulness . . . on the occasion of Uttarāyana-saṅkrānti on Sunday the 13th lunar day of the bright half of Pushya in the Śaka year 998, the year Nāla for the service of offering food, incense and lights and for the repairs of the temple

Lines 10—15

Be it well after washing the feet of Bhāvaśiva bhalāra, disciple of the illustrious Kēśava paṇḍita, possessed of the qualities of restraint, discipline, study, meditation, control of the senses, silence, dutifulness, silent prayer and absorption, Nalleya-āchāryar (?) bestowed with pouring of water, to be respected by all, in the land to the north of Śirivolalu, below Bellagola, south of Bendeyakere (and) east of the Gāvunda's gift land (kodāge) and measured by the pole of the gadimba of kachchhavi free of all taxes, one *matṭar* of wet land.

Lines 15—24

Gaudapaṇḍita, the āchārya of Jagadēkamallēśvara in the capital Balligāve and Rō(Kā?)vagāvunda of Śirivolalu will protect this charity for as long as the moon, sun and stars endure. Whoever protects this charity will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmans deeply versed in the Vēdas at the sacred places Gaye, Gange and Vāranāsi. He who destroys this charity will have incurred the sin of killing the same number of cows and Brahmans in the same places *Verse*. He who takes away the land given by himself or others is born as a worm in ordure for sixty thousand years "This bridge of dharma is common to all the kings and should be protected by you from time to time" Thus does Rāmachandra beseech again and again of all future rulers

Note

About 12 lines at the beginning of this inscription are illegible since the top portion of the slab is peeled off. The name of the king in whose reign the grant was made is not clear. Only the letters *ka malla* are left in the record which indicate the name Bhuvanaikamalla. Bhuvanaikamalla Sōmēśvara was ruling the Chālukya kingdom between 1068-1076 A.D. and the inscription appears to belong to the last year of his reign. The name of his subordinate who is stated to have been governing [Banavāsi] 12000 and the whole of Kāsavala is also lost.

The present record registers the grant of one *matṭar* of wet land in the village Śirivolal (same as Śirālakoppa where the inscription is found) by Nalleyāchāryyar, (?) after washing the feet of Bhāvaśiyabhālāra for the service of the god Siddhēśvara set up to the south of Bendeyakere. The land appears to have been purchased from the Gauda Paṇḍita of Piriyamatha at Balligāve.

The date of the record, Ś 998 Nāla sam Pushya śu 13 Ādityavāra, corresponds to Sunday, 11th December 1076 A. D.

65

At Belagutti of Honnāli taluk, on a stone in the backyard of Ganjēnahalli Basappa's house.

Size 3' × 1'

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿಯಲ್ಲಿ ಗಂಜೇನಹಳ್ಳಿ ಬಸಪ್ಪನವರ ಮನೆಯ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'

- | | |
|-----------------------|-------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿ | 10. ಗೆ ಮುಟಕೆ ಭೂಮಿ ಹೊಲ ೧ |
| 2. ಜಯಾದ್ಬುದ | 11. ಸಹ ಶಿವಾರ್ಪಿತವಾಗಿ |
| 3. ಯ ಶಾಲಿವಾಹನಶಕ | 12. ಬಿಟ್ಟಿದ್ದೇವೆ ಸ್ವದತ್ತ ದ್ವಿ |
| 4. ವರುಶ ೧೬೧೨ನೆಯ | 13. ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ |
| 5. ಪ್ರಮೋದಾತ ಸಂವತ್ಸ | 14. ನುಪಾಲನಂ ಪರದತ್ತಾಪ |
| 6. ರದ ವಯಶಾಕ ಶು ೧೫ ಲು | 15. ಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ |
| 7. ಬೆಳಗಾವತ್ತಿ ಬೋಳೆನರಸ | 16. ಭವೇತ್ತು ಸ್ರೀ ರಾಮಾ ರಂ |
| 8. ಪನಾಯಕರು ವಿರತ್ತಿ | 17. ಗಧಾಮಾ |
| 9. ತೊಟದ ಸ್ವಾಮಿಯವರಿ | |

Transliteration.

- | | |
|-----------------------------|----------------------------------|
| 1. svasti śrī vi- | 10. ge matake bhūmi hola 1 |
| 2. jayādbuda- | 11. saha śivārpittavāgi |
| 3. ya Śālivāhana śaka | 12. bittiddēve sva-datta dvi- |
| 4. varuśa 1612 neya | 13. guṇam puṇyam parādattā- |
| 5. Pramōdūta samvatsa | 14. nupālanam parādattāpa- |
| 6. rada Vayśāka śu 15 lu | 15. hārena sva-dattāṇ nishphalam |
| 7. Belagāvatti Bōle-Narasa- | 16. bhavēttu śrī Rāmā Ram- |
| 8. pa nāyakaru Viratti- | 17. gadhāmā |
| 9. totada svamya vari- | |

Translation

Be it well In the victorious Śālivāhana śaka year 1612, the year Pramōdūta, on the 15th lunar day of the bright half of Vayśāka. —

We, Bōle-Narasa nāyaka of Belagāvatti, have granted one dry land, as a grant to the god Śiva, to the matt of the ascetic of Vnatatōta.

Protection of a gift made by another is twice as meritorious as making a gift oneself By taking away another's gift, one's own gift becomes useless.

Sri Rāmā Rāngadhāmā.

Note

This inscription records the grant of some land to the matt of the ascetic of Virattatōta by Bōle Narasapa Nāyaka, ruler of Belagavattu. The date Ś 1612, Promōdūta sam Vai śu. 15 corresponds to Monday, 12th May 1690 A.D

Dr. R. Sama Sastri has assigned dates to the members of the Belagutti Arasu family in the Mythic Society Journal for 1923, page 758, on the basis of the *Kadare Rāyara Pūvarattānta* (Ori Libr MSS K A 126). These dates require revision in the light of the evidence of this lithic record

66

At the same village Belagutti, on a vīragal in front of the Siddhēśvara temple.

ಅದೇ ಬೆಳಗುತ್ತಿಯಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು

I ಪಟ್ಟಿ—

- 1 ಓಂ ನಮಃಶಿವಾಯ | ಸಿಂದಕುಳಾಂಬರ ದ್ಯುಮಣಿಯಂ ಕಲಿಮಲ್ಲನ್ನಪಾಳ ಪುತ್ರನಂ ಮಂದರ ಧೈ
- 2 ಯ್ಯನಂ ವಿಬುಧರಕ್ಷಕನಂ ಫಣಿರಾಜವಂಶನಂ ಸಂದ ಮುಕುಂದಪದಪಂಕಜ ಬ್ರಿಂಗನನೀ ಜಗಜ್ಜನಂ
- 3 ಕುಂದದೆ ಬಣ್ಣಕುಂ ಧರೆಯೊಳೇಶ್ವರ ದೇವನನುಧ್ಯಪುಣ್ಯನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
ಶ್ರೀಮನ್ಮಹಾ
- 4 ಮಂಡಳೇಶ್ವರಂ ಈಶ್ವರ ದೇವರಸರು ಹೆಗ್ಗಡೆ ಸಿಂಗಯ್ಯ ಗಂಡ ವಿಗ್ರಹ ಕೇಶವದೇವರ
- 5 ರಿಚ್ಛರನಾಗಿ ಬೆಳಗವತ್ತಿಯೊಳು ಸುಬದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷದ ೧೦೮೮ ವೈಯ ಸಂವತ್ಸರದ
ಭಾದ್ರಪದ
- 6 ಬ ೧೩ ಅದಿತ್ಯವಾರದನ್ನು || ತುರಗದಳ ಪದಾತಿಬಲ ಬಿಲ್ಲಣ್ ಲಬ್ಬಣ್ ವಗ್ಗನೇನೆ ಬಹುವಡೆಯಂ
ಬೆಳಗ

II ಪಟ್ಟಿ—

7. ವತ್ತಿಯ ಕೋಟೆಯ ಮುತ್ತಿ ಪತ್ತಿ ಧುರದೊಳು ಬಲಿಗೌಡನ ಸುತ್ತಿ ನಯಂ ಬಿಡದೆ ತವೆ ತಾಗಿ
ತಲ್ಲಣಿದಿಳಿಯಿಕ್ಕ ಕೊ
8. ಣ್ಣರದೆ ಮೆಚ್ಚಿನಿದೆ ಸುರಕನ್ನೆಯರ್ಕ್ಕಳಂ || ಕರವಾಳಿಂ ನಿಕ್ಕಲುಂ
ತತ್ಪಲಮಂ ದುರ
- 9 ದೊಳು ಪಡಲಿಕ್ಕೊಕ್ಕಲು ಕರಬಿಲ್ಲ ಮಲ್ಲಗಾಡನಾಹವಧೀರಂ ||
- 10 ನಭೀಕರಂ ಮುಂಡದ ತಂಡವೋ ಕರುಳ ಸಂಪತಿಯೋ
- 11 ಡು ನೋಳ್ವವಗೆ ಗಾವುಡ ತನೂಬವ
- 12 ನು ಸ್ವರ್ಗಸ್ತನಾದಲ್ಲ ಅವನ ಮಗ ಬಮ್ಮಯ್ಯ ಶಿವಯ್ಯ ಜೀಕಯ್ಯ
- 13 ಶಿವದವರಿದ ಕಲ್ಲ ನಿಜುಸಿದ

Transliteration

I Band—

- 1 Ōm namah Śivāya | Simda-kulāmbara-dyumanīyam kaḷi Mallanripāla-
putranam Mamdara-dhai-
2. ryyanam vibudha-rakshakanam Phanirāja-vamśanam samda Mukumda-
pada-pamkaja-brimnganan ī jagaj-janam

- 3 kumdade bannikumdhaleyol Īśvara dēvanan udgha-punyaṇam ṽ svastī
 samasta prasastī sahitaṁ śrīman mahā-
 4 mamdalesāvaiaṁ Īśvaradēvarasaṁ heggade Siṁgayya gamda-vigraha
 Kēśavadēvar a-
 5 riḥhchhatan āgī Belagavattiyolu sukhadiṁ rājyaṁ geyyuttire śaka
 varshada 1088 Vyaya-samvatsarada Bhādrapada
 6 ba 13 Ādityavāradandu ṽ turaga-dala padātībala billaṁ lakhkhani vaggasēne
 Bahu-vadeyīm Beḷaga-

II Band—

- 7 vattiyā kōṭeya muttī pattī dhuadolu Baḷgaudana suttī nayaṁ bīdade tave
 tāgī talt ird iliyikkī ko-
 8 ndurade meḥchisidam sura-kanneyarkkaḷam ṽ karavāḷim . . . nikkalum
 tatbalamam dhura-
 9 dolu padalikkal okkalu kara-billa Mallagaudan āhava dhiraṁ ṽ . .
 10. na bhikaram mundaḍa tamdāvō karula samhatiyō . . .
 11 du nōlpavaga . . . gāvuda tanūbhava
 12. nu svarggastan ādalī avana maga Bammaya Śivayya Jikayya . .
 13. Sivadavarida kalla nirisida

Translation.

Om Obeisance to Śiva The people unhesitatingly praise Īśvaradēva, the Sun in the sky of the Sinda-kula, king Malla's son, firm as (the mount) Mandara, protector of the learned, of the Phanirāja-vamśa, a bee at the lotus feet of Mukunda.

Be it well When, with all the titles, the illustrious mahāmandalēśvara Īśvaradēvarasa, Heggade Siṁgayya and *arichchhata* Gandavigraha Kēśavadēva were in Belagavatti, ruling the kingdom in peace and wisdom in the Śaka year 1088, the year Vyaya, on Sunday the 13th lunar day of the dark half of Bhādrapada

With a great army (composed of cavalry, footmen, archers, *lakhkham*, and *vaggasēne*), having from many sides surrounded, besieged and climbed the fort of Belagavatti and having attacked and pierced Baḷgauda in battle, pleased the celestial dames. With sword, having destroyed the army in the battle . . .
 Mallagauda, with bow in hand, [is] resolute in battle . . . is it a multitude of headless bodies ? a heap of intestines ? . . . when . . . son of . . .
 gavuḍa died, his son Bammaya, Sivayya, Jikayya caused the stone to be erected

Note

The record is full of lacunæ as a number of letters in each line of the 2nd band have worn out and have been lost It belongs to the reign of the Sinda king Īśvaradēva I (circa 1166-1180), son of Mallanipāla Heggade Siṁgayya and Gandavigraha Kēśavadēva seem to have been the officers under him

The date of the inscription is Ś 1088, Vyaya sam. Bhādrapada ba. 13 Ādi. corresponding to Thursday, 25th August 1166 A. D. if the ādhika Bhādrapada is taken, or Friday the 23rd September 1166 A.D if the nija Bhādrapada is taken Either way the week day is not Sunday as stated in the record.

The inscription records the exploits and death of a hero named Mallagauda in some battle probably against Baligauda.

67

Behind the same Siddhēśvara temple, on a stone set up at the back of the inscription No. Hl 50.

Size $2\frac{1}{2}' \times 2'$.

ಅವೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಹೊನ್ನಾಳಿ ನಂಬರು 50 ರ ಹಿಂಭಾಗದಲ್ಲ ನೆಟ್ಟಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮ ವ
2. ಪಾದ ೫೫ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
3. ದ ಮಾಘ ಬಹುಳ ಅಮಾವಾಸ್ಯೆ ಮಂಗಳ
4. ವಾರದಂದು ಅಗ್ರಾಹಾರಂ ಸೋಮದಿನ ಹೊ
5. ನ್ನಯ ಮಗ ಬೀರಯ್ಯ ದೇವವೆನ ಕಾಯಾ
6. ವಾಚಿಕಂ ಸರತ್ತಿಪ್ರಮಾಣ ನಿಮಿತ್ತಮಾಗಿ
7. ಅಗ್ನಿಪ್ರವೇಶಂಗೆಯ್ದು ಶಿವಲೋಕ ಪ್ರಾ
8. ಪ್ತನಾದೆ || ಬೆಳಗವತ್ತಿಯ ಕನ್ನ ಗಾವಂ
9. ಣ್ಣ ಕಲ್ಲನೆಟ್ಟ ಮಂಗಳ ಮಹಾ ಶ್ರೀ

Transliteration.

1. svasti śrīmach-Chālukya-Vikrama va-
2. rshada 55 neya Paridhāvi samvatsara-
3. da Māgha-bahula amāvāsye Mamgala
4. vāradamdu agrāhāram Soradiya Ho-
5. nnaya maga Bīrayya dēva-vesa kāyā-
6. vāchikam saratthi-pramāṇa nīmittamāgi
7. agnipravēśam geydu Śiva-lōka-prā-
8. ptan āda || Belagavattiya Kanna-gāvam-
9. nda kalla netta mamgala mahā śrī

Translation.

Be it well On Tuesday the newmoon day of the dark half of Māgha in the year Paridhāvi, the 55th year of the illustrious Chālukya Vikrama era —

Birayya, son of Honnaya of Soradi agrahāra, in order to fulfil the oath, by deed and words, in respect of some duty towards god, entered the fire and went to the world of Śiva Kanna gāvanda of Belagavatti set up the stone Good fortune.

Note.

This inscription stone has the usual sculptures of a vīraḡal. The first panel from below has the figure of the hero seated with folded hands, probably to fulfil some vow he had taken. In the middle panel, the celestial nymphs are taking the hero to *svarga*, while in the third the hero is worshipping the linga. The letters of the inscription are worn out and could be read with great difficulty

The inscription records the self-sacrifice of Birayya, son of Honnaya of Soradi agrahāra, by entering fire. The reason for this sacrifice is not clear. He appears to have taken some oath of observing some *dēvaveśa* (god's duty) and in fulfilment of that vow he might have sacrificed himself.

Kannagāvunda set up the stone in his memory.

The record is dated in the 55th year of the Chālukya Vikrama era. The details of dating are Paridhāvi sam Māgha ba Anāvāsye Mangalavāra, corresponding to Tuesday, 7th February 1133 A D

68

At Malligēnahalli, Belagutta majare, on a vīraḡal under the pipul tree in front of the Āṇjanēya temple.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಅದೇ ಬೆಳಗುತ್ತಿ ಮಜರೆ ಮಲ್ಲಗೇನಹಳ್ಳಿಯಲ್ಲಿ ಅಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ಅರಳಿ ಗಿಡದ ಕೆಳಗಡೆ ನಿಂತಿರುವ ಎರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

- 1 ಶ್ರೀಮತ್ ಬಳ್ಳವೆನಾಡ ಮಂನೆಯ ದಾ
- 2 ನರನ ಪೆಮ್ಮ ಕೇತಯ್ಯ ನೆಲವತ್ತಿ
- 3 ಯ ಪೊಲೆಗೆ ತಾಗಿ ಕಾದಿ ನತ್ತ ಮಂಗಳ

Transliteration.

1. śrīmat Ballave nāḡa mamneya Dā-
2. sarana Pemmma Kēṭayya Nelavatti-
- 3 ya polege tāgi kādī satta maṅgala

Translation.

Pemma Kēṭayya, (servant) of Dāsara, the chieftain of the illustrious Ballave-nāḡ, attacked in the fight ? (polege) for Nelavatti, fought and died. Good fortune

Note.

This short inscription records the death of Pemma Kēṭayya, servant of Dāsara, the chieftain of Ballavenāḡ, while fighting. The meaning of the word *pole* in the inscription is not clear

Dāsara appears to be the same as Dāsarasa who is mentioned in E. C. VII, Hl. 47 as a subordinate of the later Kadamba chief Taila. The latter died in the year 1130 A.D. The characters of the present record appear to belong to this period.

69

On a viragal set up near the Virabhadra temple in the village Yeraganahālū, Belaguntā hobli, Honnali Taluk

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಯರಗನಹಾಳು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'

I ಪಟ್ಟಿ—

- 1 ಅತನ ಕೊಂಡು ಹೋದಲ್ಲ ಹೆಂಡಿರಗೂಡಿ ಸುರಲೋಕಕ್ಕೆ ಕೊಂಡು ಹೋದರು | ಸಂಗೇಷನಾ
- 2 ಡ ಸೇನದೋವ ದೇವರ ಬರಹ ಬೂಚೋಜನ ಮಗ ಚಂಚೋಜನ ಬೆಸನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

II ಪಟ್ಟಿ—

- 3 ಯರಗನಾಡ ಮಹಾವೊಕ್ಕರ ಕಾವ ಮಾಹಿಂತರ ಕೊಲುವ ಅಂಬಾದೇವಿಯ ಅಜವಟಿಗೆ
- 4 ಜಯ . ದಿಯನೂ ಸಂಗೇಯ ನಾಯಕನೂ ಹೊನ್ನೂರ ನಾಡ ನ
- 5 ಡದು ಬೈರೆಯ ನಾಯಕನೂ ಆಯನೂರ . . ದಿನ
- 6 ಯ ಸಂಗೇಯ ನಾಯಕನು ಸಕವರ್ಷ ೧೩೧೮ ಸಂದ ವರ್ಷಮಾನ ಧಾತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೪
- 7 ಗಾ ಸಂಗೇಯ ನಾಯಕನು ಸ್ವರ್ಗಲೋಕವ ಸೂಚಿಯ ಕೊಂಡಲ್ಲ ದೇವಕಂನಿಕೆ
ಯರು
8. ಸುರಗಣ ವಿಮಾನ ಚತುಸಮುದ್ರ
- 9 ಅ ಗುಡಿ ಅ

(ಮುಂದೆ ನವೆದುಹೋಗಿದೆ)

Note.

This record is incomplete as many words are lost in it owing to a number of letters having become quite worn out and illegible. The record begins from the second band and ends on the first.

The inscription records the death of Samgeyanāyaka in some battle. Samgeyanāyaka appears to have accompanied , . . . diya of Yaraganād, protector of refugees and destroyer of enemies, in an expedition against Honnūranād where he died fighting. This is an instance of a viragal set up in the birth-place of a hero.

The date of the record is Ś 1318 Dhātu sam Māga sū. 4, corresponding to Wednesday, 3rd January 1397 A. D.

Dēvarasa of Sangerenād, the village accountant (sēnabōva) composed the inscription, while Chandōja, son of Būchōja, engraved it.

70

On a stone set up near the manure pit behind the Īsvara temple at the village Ārunde belonging to the same hobli.

ಅದೇ ಹೋಬಳಿ ಆರುಂಡೆಯಲ್ಲಿ ಕೃಷ್ಣರ ದೇವಾಲಯದ ಹಿಂದೆ ಅಪ್ಪಗುಂಡಿಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವುದು

- | | |
|-----------------|-----------------|
| 1 ಶ್ರೀ ವಿಜಯಾ | 6 ಭೋವ ಅಬನಾ |
| 2. ರಾಮೇಶ್ವರ ದೇವ | 7 ಲೆ ನೀಲಂಣ ಬಡ |
| 3. ರ ಗುಡಿಯ ಕಟ | 8 ಗಿ ಪದುಮರ\|\|ಮ |
| 4. ಥಡೆ ಮಲ್ಲಿ ಗಾ | 9 ನೈ ಮಹಕೆ ನಿಂಗೋ |
| 5 ಂಡ ಗೌಡ ಪೇನ | 10 ಜಗೆ ಕೊರ ಭೂಮಿ |

Note.

This is an instance of a grant of land made to the architect who built the temple. Malligaunda, the village headman, the village accountant, the goldsmith Nīlanna and the carpenter Padumara together granted the land where the stone is set up, to the architect Ningōja for his having constructed the Vijayārāmēśvara temple. The donors appear to have granted the land to some mutt also. The record is not dated, but the characters appear to belong to about the 18th century A. D. The figures of chisel, hammer, pincers, etc., are carved below

71

On a *satigal* standing near the musafirkhana in the village Saulanga, Belagutta hobli, Honnali taluk

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಸೌಳಂಗ ಗ್ರಾಮದಲ್ಲಿ ಮುಸಾಫಿರ್‌ಖಾನೆ ಹತ್ತಿರ ನಿಂತಿರುವ ಸತಿಕ್ಕಲ್ಲು

ಪ್ರಮಾಣ 5'×2½'

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತಿವಾಯ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2. ಥಾಯ ಸಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೨೪ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರ ಸ
ಪೋಮ
3. ವಾರದಲು ಅರಮನೆಗೊಂಡಿಯರಗಂಡ ಸ್ವಾಮಿಗೆ ದ್ರೋಹಿಗಳಗಂಡ ಸ್ವಾಮಿ . . . ಗಂಡ

II ಪಟ್ಟಿ—

- 4 ದ ಸಾನ್ನಿಹ . . . ಅಪಾಡವಾನವಳ . . . ಬಯಿರ ಗೌ
5. ಡನ ಮಗ ಅರಿಯಪನು ಆತನ ಸ್ತ್ರೀಯರು ದೇವೊಯಿ ಮರಾಳಿಯಗಳು ಸ್ವರ್ಗಸ್ತರಾದಡೆ ಕಾಳಿ
ಕಂನ . . .
6. ಶ್ರೀ ಪುರಹರ ಬ್ರಹ್ಮಾದಿಗಳ ದೇವರ ಸಮೀಪಕ್ಕೆ ಪೊಯಿದರು ಚೀಲಗೌಡನ ಸಾಸಾನಕ್ಕೆ ಮಂ
- 7 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಹಡಪದ . . .

Note.

This viragal inscription records the death of a hero named Ariyapa, son of Bayiragauda, champion over the palace *gondis*, champion over those who are

traitors to their masters His wives Dēmāyī and Mallāyī are also said to have died Chīlagāuda caused the inscription to be written The date of the record § 1324 Chitrabhaṇu sam corresponds to 1402 A. D.

72

On a vīragal set up in front of the police station at the same village Saulanga.

ಅದೇ ಸೌಲಂಗದಲ್ಲಿ ಪೊಲೀಸ್ ಸ್ಟೇಷನ್ನಿನ ಎದುರಿಗೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 2'×2'

I ಪಟ್ಟಿ—

1. ನಮಸ್ತುಂಗ ನಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೆ
2. ಸಕವರಿಸದ ರಿಖಿಳವಿಸು ಸಲತ್ಪರದ ಸ್ರಾವಣ ಸು ಗಂಬು ಶ್ರೀ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಸ್ವರ ಚತು
3. ಸ್ವಮುದ್ರಾಧೀಸ್ವರ ಭಾಷೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡ ಮೂರುರಾಯರ ಗಂಡ ಶ್ರೀವೀರ ಹರಿಹರರಾಯರು
4. ಪೃಥವೀ ರಾಜ್ಯಂಗಯಲುತಿರುಹಲ್ಲಿ ಆರಗದ ಜನರೈ ಒಡೆಯರು ನಾಡಿ (?) ಸವುಳಂಗಯ

II ಪಟ್ಟಿ—

- 5 ಗೌಡ ಸವುಳಂಗದ ಕರಿಯಗಲುಡನ ಸಕವರಿಸದ ಸಾಯಿರದ ಮೇಗಣ (?) ದಣ್ಣಾಯಕನ ಯಿತುಟಬಗೌಡ
- 6 ಮಲಪನ ಕಾಳೆಗದಿ ಸಮರಂಗದೊಳು ಬಿದನು || ಆತನ ತಂದೆ ಹಾಡಿಯ ಹರಿಗೆ ನಾಯಕ ಮಡಿಸಿದ ಬೀರಗಲು ||
7. ಯೀ ಬೀರಗಲ ಮಡಿಡತ ಮುದ್ದೋಜನಮಗೆ ದೇವೋಜನು || ಪುಂಗಳ ಮಹಾ

Note

This is another vīragal inscription which records the death of a warrior named Turabagauda in the battle against Malapa. The meaning of the inscription, however, is not quite clear. Turabagauda appears to have been the Dannāyaka of Jannarasa Vodeyar of Āraṅga who was a subordinate of Harihara II (E C VIII, Tl 31).

The record belongs to the reign of Harihara II, the Vijayanagar king, who is praised as śrī rājādhirāja, rājaparamēśvara, lord over the four oceans, champion over those rulers who break their word, and champion over the three rāyas.

The date of the record is § 1314, Vishu sam Śrā. su 10 Bu. § 1314 is, however, Āṅguraṣa. Apparently it is a mistake for § 1323 which corresponds to the cyclic year Vishu. Taking the latter year, the date corresponds to Wednesday, 20th July 1401 A.D.

A Kariyagauda is mentioned in the inscription. His relationship either with Turabagauda or with Jannarasa Vodeyar cannot be determined.

The stone was set up by Hādiya Hange-nāyaka, the father of the hero, while it was made by Dēvōja, son of Muddōja.

73.

A paper sannad granted by Krishnarāja Wadiyar III of Mysore to Bakshi Bhīma Rao of the Savar Kacheri, in the possession of Mr. Sridhara Rao Badami, Jahagirdar.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಜಹಗೀರ್‌ದಾರ್ ಮ|| ರಾ|| ಶ್ರೀಧರರಾವ್ ಬಾದಾಮಿಯವರ ವಶದಲ್ಲಿರುವ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಪಡೆಯರವರ ಸನ್ನದು

Śrī Krishna (signature in Kannada)

Śrī Chāmarāja Va-
dēra tanuja Krishna-
rāja Vadēia

Krishnarājavadayar yāni

1. Harēr līlā Varāhasya damshtṛā damdas-sa pātuvah hē-
- 2 mādri kalasā yatra dhātṛich-chhatra-śriyam dadhau svasti sri
3. vijayābhyudaya Śālivāhana śaka varsha 1740 Bahu-
4. dhānya nāma samvatsara Āsvīja śuddha purnama Budhavāri śrīma-
- 5 d rājādhirāja rāja-paramēśvara praudha-pratāpāpratīma-
6. vīra narapati birudemtembara-gamda lōkaka-vīra Yadu-kula-
7. payah pārāvāra kalānidhi śamkha chakrāmkuśa kuthāra
8. makara-machchha-śarabha-sālva-gaṇḍabheruṇḍa-dharaṇī-varāha Ha-
9. numad-garuḍa-kamthiravādyanēka birudāmkita Mahi-
- 10 śūra sri hajūr Savār Kacheri Bakshi Bhīma-
11. rāv yās sarva mānya inām sannad nīrūpīlē lēkhanā-
12. jnā aisīje sarakār kumpani Imgraj bahaddur yās phauj
13. Himdusthān mōhimkēle tyaham raha sarakār-tēje phauj
14. sahit tumhās ravāna karūn pāthēvīlē asit tikadi rā-
15. ja-kārya hōnēse sarvahi urkata karūn sarakār
- 16 Imgraj bahaddur oppara rāshtrata dēkhil sarakārte yāsāsa āchamdrā-
17. rka asījēs jayaprada karūn phauj suda hajūr yēvun dākha-
18. l jaharā yēvun tumhi gharānjam itbādi vo mehnati khair
- 19 khāhi sarkārcha śrēyās chintaka jānōn tumcha putra-pau-
20. tra pārampar inām chālānēs serfrāj harmavilāhe tē di-
21. vān kachari dākhalēme bērij pattī pramāne kul asalī vo dākhal
- 22 bāg dahanmadī talāv kattā matē anikattā sahit bērij kanthirāyī
- (Here comes the detail of the grant and then)
23. muvājīye asalī gāv sāth dākhalī dōn bāg ēk dhānmadī ēk talāv
24. khattā nālā anekatta vagaire ināmātī sudā kulbērij kamthirāyī tērāsauhe
25. pānchāyisi honn pāv pallam dōn vīsa gāv jamīn bāg vagaire tumhās inām

26. sarvamānya sarpharāj pharṁāvūn dileāhe tarī salva-
 27. jkur Bahudhāny samvatsara pāsōn sadarī asalī dākhali
 28. dhānmaḍi aur bāg talāv katta jamīn vagaire tumchī jumēs
 29. ghēvūn ya yellekatt chatussimāṭal sāguvalī cha halaḷ
 30. jamīn aīmda sāguvalī hōnēch jamīn gōvami
 31. sahit sāguvalī karavane chī vo talāv vagaire bāndhavūn ghē
 32. nēche achchkatt dēkhil karuvūn ya jamīnīl tīl tarīl
 33. vo khushkī bāgāyat vo hulgāval maravali phala-vriksh
 34. maddī chakkam patamg śrīgamdh vagire vo nagadiyāt anāj jūn-
 35. sī sāyal karaga-paḍī jātmāne hulbannī vagaire terīgī itegī
 36. bajebāb dēkhil sakala svāmyahī rēkhēkarūn dē-
 37. vūn anubhavitēne yātt yille chatuś-simāṭal nīdhī nī-
 38. kshēp jala taru pāshāna akshīnī āgāmi siddha sādhyā
 39. bhanāyāche yashta bhōga tēja svāmyāch vo aīnda tumhī
 40. karanēcha āḍī kraya dāna parivartana bhanayachādya-
 41. vahāra chatuśtaya karne sahit tumhēch bādhy sadarī a-
 42. salī dākhali vo bhāg dhānmaḍī talāv vagaire yalle chatuś sī
 43. mās chakkbamḍī karūn dētēs vo gāv jamīn sahit
 44. tumche jumṁā karūn nīrupādhik sarvamāny sāla-
 45. vūn ghēvūn yētēs sadarī tāllūk jāgache āmilās sanna-
 46. dsadar kē lāhe dyā pramāne gāv jamīn vagaire tumche
 47. svādhīnēch ghēvūn darōbast jamīn sāguvalī karavūn
 48. yāth huttuvalī jahalate tumhī vo tumse putr pautr samtati
 49. pāraparya anubhavit sukarūp asane mhanūn tārikh chauda māhe
 Akotōbar
 50. san athrāse athra yīsvī khat Rāmājī pamṭ munshī hajūr (in the King's
 own handwriting in Kannada characters) sāliyānā
 51. kamthirāyī sāvirada munnūrru yam
 52. bhataīdu hāgu mūrru visa-
 53. kke grāma yēlu dakhillu yarradu sa-
 54. hā putra pāutra pāraparyavāgī
 55. annubhavaśīkomḍu sarakārada kela-
 56. sadalī nīrvamchaneyīmda nadadukom
 57. du barruvadu rruju śrī Krishna

Note.

This is a sannad granted by Krishnarāja Wadiyar III of Mysore to Bhakshi Bhīma Rao of the Huzur Sawar Kachēri in recognition of the able and distinguished services rendered by the latter to the British and Mysore Governments. It bears the Mahārāja's signature and seal at the top and, excepting for the lines 51 to 57

which are written in the king's own handwriting in the Kannada language and characters, is in the Marathi characters and language. At the end of the sannad occurs again the signature of the Mahārāja in Kannada.

The sannad is dated 14th October 1818 A D and the corresponding date of the Hindu calendar is also given. It records the grant of seven *asali* villages and two *dakhle* villages to Bhakshi Bhīma Rao and his descendants in perpetuity with all the rights of ownership, that is with powers to sell, pledge, etc.

Some details about the character and achievements of Bhakshi Bhīma Rao are also recorded in the sannad. It is said that he was despatched in charge of the Mysore Horse to help the English in Hindustan and that he acquitted himself so well that the Mysore sircar gained great fame. It is further said that on his safe return with the conquering troops, this grant was made in consideration of his being a trustworthy and faithful officer, of noble descent, a well wisher of the Mysore Government and a promoter of its prosperity and greatness.

A stone inscription on a slab in the verandah of the Mārī shrine at Hattavāl, Nanjangud taluk, (M. A. R. 1940, p 183, No. 49) records the gift of the village of Hattavāl as inām kodage by the Mahārāja Krishnarāja Wadiyar III to Bhakshi Bhīma Rao on October 13, 1818 A D. The officer is also referred to in M.A.R. 1912, pp. 61-62, as having made certain gifts to the Śrīkanthēśvara temple at Nanjangūd.

74

At Bēcharak Bomlāpur in the hobli of Bilikere of Hunasūr taluk, in the land of Venkataramanegauda, son of Honnalliamma

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ಬಿಳಿಕರೆ ಹೋಬಳಿ ದೇಚಿರಾಕು ಬೊಂಮರಾಪುರದಲ್ಲಿ ಹೊನ್ನಳ್ಳಿಅಮ್ಮನ ಮಗ ವೆಂಕಟರಾಮಣ್ಣನ ಗೌಡನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1'.

- | | |
|-----------------|----------------|
| 1. ಶಕವರ್ಷ ೯೩೫ | 7. ಮಡಿಬದಬೀಚಗೆ |
| 2. ನೆಯ ಪ್ರಮಾದೀಚ | 8. ವುಡಪರೊಕ್ಷವಿ |
| 3. ಸಂವತ್ಸರದ ಆ | 9. ನಯಂನಿಸಿದಿಗೆ |
| 4. ಪಾಠ ಸು ದಸಮಿ | 10. ಯಕಲ್ಲನಿಲು |
| 5. ಸೋಮವಾರದೊಳೆ | 11. ನಿದಂ\|\| |
| 6. ಮಾಕಬ್ಬೆಗಂತಿಯ | |

Transliteration.

- | | |
|---------------------|----------------------|
| 1. Sakavarsha 935 | 7. Madibada Bichaga- |
| 2. neya Pramādīcha | 8. vuda parōksha vi |
| 3. samvatsarada Ā- | 9. nayam nisidhige- |
| 4. shādhā su dasami | 10. ya kalla niri |
| 5. Sōmavāradol | 11. sidam |
| 6. Mākabbegamtiya | |

Translation.

In the Śaka year 935, the year Pramādīcha, on Monday the tenth lunar day of the bright half of Āshādha, Mākabbeganti (died) Bīchagavuda of Madiba set up the *nishadhi* stone as *parōksha-vinaya* (in her memory)

Note

This is a *nishadhi* stone set up in memory of a certain Mākabbeganti by Bīchagavuda. No other details about Mākabbeganti are given. The date of the record Ś 935 Pramādīcha sam Āshādha śu 10 Sō. corresponds to 21st June 1013 A.D., a Sunday and not Monday as stated in the record. If we take the solar month Karkātaka for Āshādha, the date corresponds to 20th July 1013, a Monday. Instead of the lunar months the solar months are given in some inscriptions of the western part of the Mysore state. The same may be the case here also and hence the latter date seems to be the date of the present inscription.

75.

Perjjarangi grant of the Ganga king Rāchamalla I of Śaka 741, purchased from Mr. C. K. Channegowda of Sāligrāma. [Plates XIX, XX].

7 plates with ring and seal of an elephant.

ಎಡತೋರೆ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದ ಮಲ್ಲಿ ರಾಜ ಸಿ ಕೆ ಚನ್ನೇಗೌಡರಿಂದ ಕೊಂಡುಕೊಂಡ ಗಂಗರಾಜ ರಾಜಮಲ್ಲನ ತಾಮ್ರಶಾಸನ

7 ಹಲಗೆಗಳು ಆನೆಯ ಮುದ್ರೆ ಉಂಗುರನಕಿತ.

- I b 1 *ಸ್ವಸ್ತಿ ಜಿತಂ ಮೃಗವತಾಂ ಗತಗನಗನಾಭೇ [ನ] ಪತ್ಮನಾಭೇನಶ್ರೀಮಜ್ಜಾನ್ನವೇಯಕುಲಾಮ
2 ಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ವರಃ ಸ್ವಖಾಪ್ಲೇಕಪ್ರಹಾರಖಣ್ಣತಮಹಾಶಿಲಾಸ್ತಮ್ಭಲಬ್ಧಬ
3. ಲ ಪರಾಕ್ರಮೋ ದಾರುಣಾರಿಗಣವಿದಾರಣೋಪಲಬ್ಧಭ್ರ(ವ್ರ)ಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾ
4 ಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣವರ್ಮ ಧರ್ಮಮಹಾಧಿರಾಜಸ್ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ವಾ
5 ಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮ[ಮಾ]ತ್ರಾಧಿಗತರಾಜ್ಯ
6 ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿಕಾಞ್ವನ ನಿಕಷೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತ
7 ಕುಶಲೋ ದತ್ತಕನೂತ್ರವೃತ್ತೇಷ್ಟ್ರಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವಮಹಾಧಿರಾಜಃತತ್ಪ(ತ್ಪು)ತ್ರಃ ಪಿತೃಹೈ
8 ತಾಮಹಗುಣಯುಕ್ತೋ ನೇಕ ಚಾತುರ್ಧನೈರಯುಧಾಪ್ತ ಚತುರುದಧಿ ಸಲಿರಾನ್ವಾದಿತಯಶಾಃ ಶ್ರೀ
9 ಮದ್ಧರಿವರ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರೋ ದ್ವಿಜಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣ
ಚರಣಾ ನಿ

10. ಹಿತ ಭಕ್ತಿ ಶ್ರೀಮನ್ವಿಪ್ಲವಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರಃತ್ಯಮ್ಭಕ ಚ[ರ]ಣಾಮ್ಲೋರುಹರಜಟ್ಟವಿ
11 ತ್ರಿ ಕೃತಾ (ತೋ)ತ್ತಮಾಬ್ಧಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಃ ಕಲಿಯುಗ ಬಲಪಜ್ಞಾ
12. ವಸನ್ನ ಧರ್ಮವಿಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪತ್ರಃ ಶ್ರೀಮ

- II a 13. ತ್ವದಮ್ಭ ಕುಲಗನಗ [ಭ] ಸ್ತಿಮಾಲಿನಃ ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯೋ
14. ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾ ನಿರವಗ್ರಹಪ್ರಧಾನಶಾಸ್ತ್ರೋ ವಿದ್ವತ್ಸಪ್ತ

* The orthography of this record is full of faults. For a correct version, vide No 34 of this Report, lines 1 to 64

- 15 ಥಮಗಣ್ಯಃ ಶ್ರೀಮಾನ್ಮೊಬ್ಬಣಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಸತ್ತೋ ವಿಜೃಂಭಮಾಣಶಕ್ತ
(ಕ್ರಿ)ತ್ರ
16 ಯಃ ಅನ್ದರಿ ಅಲತೂಪ್ಪೊರ್ವುಳಿಪು ಪೆಟ್ಟಿಗರಾಡ್ಯನೇಕನಮರಮುಖಮಕ(ಖ)ಹುತ ಪ್ರಹತತೂರಪು
17 ರುಪಪತೂಪಹಾರವಿಘ್ನಿ ವಿಹಸಿ(ನ್ರಿ)ಕ್ಯತ ಕ್ರಿ(ಕ್ಯ)ತಾನ್ತಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯ ಪಿನ್ನದ
18 ಶಸ್ಸಗ್ಗಟೀಕಾಕಾರೋ ದುವ್ವಿನೀತನಾಮಥೇಯಃ ತಸ್ಯಪುತ್ರೋ ದುದ್ಧಾನ್ತವಿಮದ್ಧ ವಿಮೃದಿತವಿ
19 ತ್ವಮ್ಭರಾಧಿಪಮಾಲಿಮಾಲಾಮಕರನ್ದ ಪುಜ್ಜ(ಂಜ)ಪಿಜ್ಜ(ಪಿಂಜ)ರಿಕ್ರಿಯಮಾಣ ಚರಣಯುಗಲನ
20 ಳನೋ ಮುಷ್ಕರನಾಮಥೇಯಃ ತಸ್ಯಪುತ್ರಶ್ಚತುರ್ದಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲಮತಿಃ
21 ವಿಶೇಷತೋ ನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಾಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋ ರಿಪುತಿಮಿರನಿಕರನಿರಾ
22 ಕರಣೋದಯಭಾಸ್ವರಃ ಶ್ರೀವಿಕ್ರಮಪ್ರಧಿತನಾಮಥೇಯಃ ತಸ್ಯಪುತ್ರಃ ಅನೇಕ
23 ಸಮರಸಮ್ಪಾದಿತ ವಿಜೃಂಭಿತದ್ವಿರದರದನಕುಲಿತಾಭಿಘಾತ[ಃ] ಪ್ರಣಸಂರೂಢಭಾಸ್ವದ್ವಿಜಯ
24 ಲಕ್ಷಣಲಕ್ಷೀಕ್ಯತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಃ ಸಮಧಿಗತ ಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ಪ್ರಸಂಗಮಾರಾಧಿತ

II b.

- 25 ತ್ರಿವಗ್ಗೋ ನಿರವದ್ಯಚರಿತಪ್ರತಿದಿನಮಭಿವದ್ಧಮಾನಪ್ರಭಾವೋ ಭೂವಿಕ್ರಮನಾ
26 ಮಥೇಯಃ ಅಪಿಚ ನಾನಾಹೇತಿಪ್ರಹಾರ ಪ್ರವಿಘಟಿತಭಚೋರಮ್ಭವಾಚೋತ್ತಿತಾ ಸೃಗ್ಧಾರಾ
27 ಶ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣ ಕ್ಷೋದನಮ್ಭದ್ಧಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿ
28 ಮಜಯದ್ಯೋವಿಳನ್ನಾಭಿಧಾನೇ ರಾಜಾ(ಃ) ಶ್ರೀವಲ್ಲಭಾಕೃತ್ಸಮರಶತಜಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿರಾ
29 ಸಃ ತಸ್ಯ(ಸ್ಯಾ)ನುಜೋನತನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿರತ್ನಕೃದೀಧಿವಿರಾಜಿತ ಪಾದಪತ್ಮ(ದ್ಮ)ಃ
ಲಕ್ಷ್ಮ್ಯಾಸ್ವಾ(ಸ್ವ)ಯಂ
30 ವೃತಪತಿ(ರ್ನ)ನ್ನ್ವವಕಾಮನಾಮಾ ಶಿಷ್ಟಪ್ರಿಯೋರಿಗಣದಾರಣಗೀತ ಕೀರ್ತಿ(ಃ)ತಸ್ಯಕೋ
31 ಬ್ಬುಣಮಹಾರಾಜಸ್ಯ ಶಿವಮ(ಮಾ)ರಾಪರನಾಮಥೇಯಸ್ಯ ಪೌತ್ರಃ ಸಮವನತ ಸಮ
32 ಸ್ಥ(ಸ್ತ)ನಾಮನ್ತಮಕುಟತಟಘಟಿತಹಲರತ್ನವಿಲಸದಮರಧನು(ಃ) ಕಣ್ಣಮಣ್ಣಿತ ಚರಣ
33 ನ(ರ)ಖಮಣ್ಣಲೋ ನಾರಾಯಣಚರಣನಿಹಿತ ಭಕ್ತಿಃ ಶೂರಪುರುಷತ(ತು)ರಗನರವಾರ
34 ಣ ಘಟಾನಂಘಟ್ಟ ದಾರುಣಾ ಸಮರಶಿರಸ(ನಿ)ನಿಹಿತಾತ್ಮ ಕೋಪೋಭೀಮಕೋಪಃ ಪ್ರಕಟ
35 ರತಿಸಮಯ ಸಮನುವರ್ತನ ಚತುರಯುವತಿಜನ ಲೋಕಧೂತ್ಯೋ ಲೋಕಧೂತ್ಯೋ(ತ್ಥಃ)
ಸುದುದ್ಧ

- 36 ರಾನೇಕಯುದ್ಧಮೂರ್ಧ್ವ ಲಬ್ಧವಿಜಯಸಮ್ಪದಹತಗಜ[ಘ]ಟಾಕೇಸರಿ ರಾಜಕೇಸರಿ ಅಪಿಚಯೋ

III a.

- 37 ಗಜಗ್ಗನ್ವಾ(ನ್ವ)ಯ ನಿಮ್ಮಲಾಮ್ಭರತಲವ್ಯಾಭಾನನ ಪ್ರೋಲ್ಲಸತ್ಕಾರ್ತೃಣೋರಿಭಯದ್ವರಃ ಶುಭ
38 ಕರಃ ಸ್ವ(ಸ)ನ್ಮಾಗ್ಗರಕ್ಷಾಕರಃ ಸೌರಾಜ್ಯ[ಂ]ಸಮುಪೇತ್ಯರಾಜನಮಿತೋರಾಜನ್ಗುಣೈರುತ್ತಮೈಃ[ಃ]
ರಾಜಾ
39 ಶ್ರೀಪುರುಷಶ್ಚಿರಂ ವಿಜಯತೇ ರಾಜನ್ಯಚೂಳಾಮಣಃ ಕಾಮೋ ರಾಮಾಸು ಚಾಪೇದಶರತ(ಧ)ತ
40 ನಯೋ ವಿಕ್ರಮೇಜಾಮದಗ್ನ್ಯಃ ಪ್ರಾಪ್ಯೈಶ್ವರ್ಯೈರ್ಬಲಾರಿ ಬ್ಬಹುಮಹಸಿರಭಿ(ವಿ)ಸೃಪ್ರಭುತ್ವೇ[ತ್ಯೇ]
41 ಧನೇಸಃ(ಶಃ) ಭೂಯೋವಿಖ್ಯಾತಶಕ್ತಿಸ್ಥುಟತರಮಖಿಲಪ್ರಾಣಭಾಜಾವಿಧಾ [ತಾ] ಧಾತ್ರಾಸೃಷ್ಟಪ್ರ
42 ಜಾನಾಮ್ವತಿರಿತಿಕವಯೋ ಯಂಪ್ರಶಂಸಂತಿ ನಿತ್ಯಃ(ತ್ಯಂ) ಸತುಪ್ರತಿದಿನಪ್ರವಿ(ವ)ರ್ತಮಹಾ
43 ದಾನಜನಿತ ಪುಣ್ಯಾಹಘೋಷಮುಖರಿತ ಮಂದಿರೋದರೇಣ ಶ್ರೀಪುರುಷ ಪ್ರಥಮ [ನಾಮ] (ಥೇ)
44 ಥೇಯೇನ ಪೃತುವಿಕೊಬ್ಬಣಮಹರ(ಹಾರಾ)ಜಃ ತತ್ಪುತ್ರಃ ಪ್ರತಾಪವಿನಮಿತಸಕ [ಲ] ಮಹೀಪಾಲ
45 ಮಾಲಿಮಾಲಾಲಾ [ಲ] ತ ಚರಣಾರವಿಂದಯುಗಲೋನಿಜಭುಜವಿರಾಜಿತ ನಿಶಿತಖಗ್ಗ(ಗ್ಗ)ಪಟ್ಟ

- 46 ಸಮಾಕೃಷ್ಣ(ಪ್ಷಾ)ನಿಷ್ಠಧರಾವಲ್ಲಭಜಯತ್ರೀ ಸಮಾಲ[ಂ]ಗಿತ ಸಮರಮುಖಸಮ್ಮುಖಾಗತ
 47 ರಿಪುನ್ಯಪತಿ ಗಜಘಟಾ ಕುಮ್ಮುನಿರ್ಭೇದನೋಚ್ಛಲಿತರಕ್ತಚ್ಛಟಾಪಾತ ಪಾಟಾ(ಟ)ಲಿತ ನಿಜಭು
 48. ಜಸ್ತಮ್ಭಃ ಆಕರ್ಣಸಮಾಕೃಷ್ಣ ಚ(ಚಾ)ಪಚಕ್ರ ವಿನಿಮು(ಫ) ಕ್ತ ನಾರಾಚಪರಂಪರಾಂ ಪತ್ರೋ
 (ರಾಪಾತ) ಪಾತಿತಾ

- III b. 49. ರಾತಿಮಣ್ಣಲೋ ಬಹುಸಮರ ಸಮಾಜ್ಜಿತ ಜಯಪತ(ತಾ)ಕಾಶತಶಬಲಿತ ನಭಸ್ತಲಃ
 50. ಯಸ್ಮಿನ್ಸ್ರಯಾತ ವತಿಕೋಪವಸಂ(ಶಂ)ಮ್ಹಿಶೇಯಾನ್ದಿ(ನ್ರಿ)ಪಣ(ಣಾ)ದ ಹಿತಭೂಮಿಭುಜೋರಣಾ
 51 ಗ್ರೀ ಅತ್ರಾವಲಿವಲಯ ಭೀಷಣಮನ್ತಕಸ್ಯ ವಕ್ರಾನ್ತರ[ಂ]ಕ್ಷತಜಕರ್ದ್ಧಮದುನ್ನಿರೀ
 52. ಕ್ಷಃ (ಕ್ಷಂ) ಸತುಶಿಶಿರಕರನಿಕರ ನಿರ್ಮಲಾ(ಲೋ)ನಿಜಯಶೋರಾಶಿ ವಿಶದೀಕೃತದಶಾಶಾಚಕ್ರವ
 53. ತ್ತಿಲಕ್ಷಣೋಪಲಕ್ಷಿತಾ ನಿರಪೇಕ್ಷಪರೋಪಕಾರಸಂಪಾದನೈಕವ್ಯಾ(ವ್ಯ)ಸನಃ ಪ್ರವತ್ಸಿತನ್ಯಾ
 54 ಯ ಬಲ ಸಮುನ್ಮ(ನ್ಮೂ)ಲಿತ ಕಲಿಕಾಲವಿಲಸಿತೋ ನಿಪುಣನಿಜನೀತಿ ಪ್ರಯೋಗಾಪಹ
 55 ಸಿತೋ ಬೃಹಸ್ಪತಿ ಕುನ್ಯಪತಿಕದಮ್ಭ ಕಪಟಕೋಟಿವಿಘಟಿತ ಧರ್ಮಾವಲಮ್ಬನ
 56. ಶಿಲಾಸ್ತಮ್ಭಾಯಮೂನ ಚರಿತಃ ಸತತಪ್ರವೃತ್ತದಾನ ಸಂತಪ್ತಿತದ್ವಿಜಾತಿಲೋಕಃ ಪೋ
 57 ನ್ಮೂಲಿತ ವಿಕಾರೇಣ ಸರ್ವಲೋಕೋಪಕಾರಿಣಾ ಯಸ್ಯದಾನೇನ ದಿನ್ಯಾಗದಾನಧಾರಾಪ್ಯಧಃ
 58. ಕೃತಃ ಅಪಿಚ ಜದಾ(ಟಾ)ನಾ ಸಂಘಾತ್ಯೇರಿಪ(ಹ)ಭುವಿಕೃತಾನೂನ ವಿಪದಾ(ಂ)ಕಾಲನಾಮಾಧಾರೋ
 59 ಬುಧಜನಹ(ಯಿ)ತಾಪಾದನಪರಃ ಗುಣಾ(ನಾಂ)ಶುದ್ಧಾನಾಮಪಿ ನಿಯತಮುತ್ಪತ್ತಿ ಭವನ(ಂ)ನೃಪಾ
 60 ಣಾನೇತಾಯಃ ಕವಿರಿತಿಮತ ಕ(ಕಾ)ವ್ಯಕುಶಲಃ(ಲೈ) ದುರ್ವಿ(ವ್ಯ)ಗಾ ಗಹವಣಿ ಸುತಮತಪಾರಾ
 ವಾರಪಾರಾ(ರ)

- IV a 61. ದೃಷ್ಟಾ (ಶ್ವಾ)ಪ್ರಮ(ಮಾ)ಣ ಶಾಸ್ತ್ರಶಾಣ ನಿಶಾತಿಕ್ರತ ಧೀರಧಿಪಣ ಸಾಮಜತನ್ತ್ರತತ್ವಾವಬೋಧ
 62 ವಿಮಳೀಕೃತ ಬುಧೋ ಹಸ್ತಿನಿವಕ್ಮೋತ್ಫಲಯತಿ ಪ್ರವರಮತಾವಬೋಧಗಭೀರಮತಿಃ ವಿದ್ವ
 63 ನೈತಿವಿತ [ತಿ] ವಿಕಲ್ಪಿತಯತಯಾವಿಚಾರವಿಚಾ(ಚ)ಕ್ಷಣೋಬ್ಧೀಕೃತ ತುರ[ಂ]ಬ್ಧಮಾಗಮಪ್ರಯೋಗ
 64 ಪರಿಣತೋ ಧನುರ್ವಿದ್ಯಾವೋರುಹವನಗಹನ ವಿಕ(ಕಾ)ನನ ವಿದಗ್ಧಮರೀಚಿಮಾಲಿನಿಜನಿಮ್ಮಿೞತ
 65 ಗಜದಂತಕಲ್ಪನಾ(ಗಮಾನ)ಗನಾಲ್ಪಚೇತಾವಿರಚಿತ ಸೇತುಬನ್ಧನಿಬನ್ಧನಾನಂದಿತವಿಪಶ್ಚಿಮ(ನ್ಮ)ಣ್ಣಲ
 66. ಸ್ವಕಲ[ನಾ]ಟಕವಿಷಯ ಸನ್ನಿಸನ್ಯಾ(ನ್ಯಂ)ಗಾದಿಯೋಜನಾಚತುರೋನಿರುಪಮ ನಿಜರುಪ ನಿಜ್ಜಿೞ
 67 ತಮಕರಧ್ವಜೋ ಮಕರಧ್ವಜ ಗುರುಚರಣ ಸರೋಜವಿನಮನ ಪವಿತ್ರೀಕೃತಾ(ತೋ)ತ್ತಮಾಬ್ಧಃ
 68 ಮುದುಗುನ್ಮೂರ್ನಾಮಗ್ರಾಮೋಪವಿಷ್ಣುರಾಪ್ತಕೂಟ ಚಾಳುಕೈಹೈಹಯಪ್ರಮುಖಪ್ರವೀರನನಾ
 69 ಧ ವಲ್ಲಭ ಸೈನ್ಯವಿಜಯ ವಿಖ್ಯಾಪಿತಪ್ರಾಭ(ಪ್ರಭಾ)ವಃ ಅಪಿಚ||ಧೋರಾಶ್ವೀಯ ಸಮನ್ತಾತ್ಮಬ
 70 ಲಮುಪಗತವ್ಯಾಪ್ತದಿಕ್ಷಕ್ರವಾಳಂ ನಿಜ್ಜಿೞತ್ಯಾನೇಕ ಸಂಖ್ಯೈನ್ನಿೞತ ನಿಜಭುಜೋನ್ಮುಕ್ತ ನಾರಾಚ
 ಜಾಲ್ಯೇದೇ

- 71 ಪೋಯಃ ಪ್ರಜ್ಯಾತೇಜೋಸ್ತಿಮಿರಿಮಿವ ಮಹತ್ತೀವ್ರಭಾನುರ್ಮಯೋ ಖೈದು[ಫ]ರ್ವಾರೋದಾರ
 ಪಾತ್ಯೈರುದಯ

- 72 ಮುಖಲಪಷ್ಪನ್ನಿವೇಶಂವಿವೇಶಃ(ಶ) ಸತುಹರಿವ ಸತತ ಸಂಭಾ(ವಿ)ವತ(ದ್ವಿ)ಜಪತಿಃ ಸಹಸ್ರ(ಕಿರ)

- IV b 73 ಕಿರಣ ಇವಪ್ರತಿಧಿವ(ಸೋ)ಶೋಚಿತಾ(ತೋ)ದಯೋಭುಜಂಶ(ಗಿ)ಲೋಕ ಇವವಿಗತಭಯೋರತ್ನಾಕರ
 74 ಇವಾಸ್ತಿಪ್ಷಕಲಂಕೋ ದುರ್ಯೋಧನೋಪ್ಯವಿನಂದಿತಾರ್ಜುನಗುಣೋವಾಹಿನಿ ಪತಿರಪ್ಯಜಡಾಶ
 75 ಯಃ ಶೀತಕರೋಪ್ಯನಾಲಂಗಿತಮಲಿನಭಾವೋ (ರಾ) ರಪ್ತಕು(ಕೂ)ಟ ಪಲ್ಲವಾನ್ವಯ ತಿಲಕಾಭ್ಯಾ
 ಮುಧ್ನ(ಧ್ವ್ಯ)

76. ಭಿಷಿಪ್ತ ಗೋವಿಂದರಾಜ ನಂದಿವೇ(ವ)ರ್ಮ[ಣಾ]ಬಿಧೇಯಾಭ್ಯಾಸಮನುಷ್ಠಿ ತರಾಜ್ಯಾಭಿಷೇಕಾಭ್ಯಾ
ನಿಜಕರ
77. ಘಟಿತಪಟ್ಟವಭೂಷಿತಲಾಲಾಟಪಟ್ಟೋ ವಿಖ್ಯಾತವಿಮಲಗಂಗಾನ್ವಯ ನಭಸ್ತಲಗಧಸ್ತಿಮಾ
78. ಲೀಕೋಂಗಣಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ಶೀ(ಶಿ)ವಮ(ಮಾ)ರದೇವಃ ತಸ್ಯಾನುಜನ್ಯತ
79. ನಯಃ ಪ್ರತ(ತಿ)ಪಕ್ಷಲಕ್ಷೀವಿಧ್ವಂಸ ಕರ್ಮರಭುಜೋ[ಜ]ನಿರಾಜಮಲ್ಲಃ ರಾಜನ್ಯ ಚ
80. ಕ್ರಮಕುಟಸ್ಫುಟಪತ್ರಭಂಗವೈಡೂರ್ಯ ಕೋಟಿಮಸ್ಯಣೀಕೃ(ಕೃ)ತಪಾದವೀರಃಸ್ವಂರಾಷ್ಟ್ರಂರಾಷ್ಟ್ರಕೂ
81. ಟೈಸ್ತಗಿತಮಿವ ನಭೋಯ್ಯಾಮಿನೀಜೈಸ್ತಮೋಭಿರ್ತೇಜಸ್ವೀಸ್ವಪ್ನಯಿತ್ವಾ ಶಿಶಿರತರಕರಃಕಾ
82. ನಿಮೂರ್ತಿಃ ಕಳಾವಾನ್ ರಾಜೇವೋದೀಯಮಾನೋರಿಪುಗೃಹನಿಲಯಾಂ ಮೂರ್ಜ್ಜಿತೋರಾಜ
ಲಕ್ಷ್ಮೀಂ ಸತ್ಕೀರ್ತ್ಯಾ
83. ಸದ್ವಿತ್ತಿಯಾಂ ನಿಜಭುಜ ವಿಜಯಿಯೋಜವಾದಾಚಕರ್ಷ || ಸತುಜಳಧರ ಸಮಯ ವಿಶಮ
84. ಸ್ಫುಟತರ ವಿಧಾಸಮಾನಾಮ್ಬರ ತಲವಿಸಾರಿಸನಧರಕೀರಣಾವಳೀ ಕಾಂತಕೀರ್ತಿಪ್ರವಾಹತು
- V a** 85. ಭ್ರೀಕೃತ ಸಕಲ ಕಾಷ್ಠಾಪರ್ಯಂತಃ ದುರ್ಗಮತರದಾರ್ಗತ್ಯಮಹಾಟವೀಪ್ರಯಾಣ ನಿಸ್ತರಣ
86. ಸಾರ್ಥವಾಹಃ ಸಮದಗಜ ಘಟಾಸಂಕಟ ವಿದ್ವಿದ್ವರೂಢಿ ಬನ್ಧಾಮ್ಬೋನಿಧಿ ವಿಲೋದನಾಮನ್ದರಃ
87. ಗಂ[]ಗಾನ್ವಯ ಗಗನಗಭಸ್ತಿಮಾಲೀ ಶಾಯ್ಕರಾಶಿಃ ತಥಾಹಿತ ತ್ವಟ್ಟಧಾರಾಪರಿಲೂನಮೂರ್ಧ್ವಃ
88. ಕಸ್ಯಾಪಿಸಜ್ಜೀ ಭಟಪುಬ್ಧವಸ್ಯ ಉತ್ಪೀಪತನ್ಮೋಬಹಳಾ ಸ್ರಧಾರಾಃಕೋಪಾನ ಲೋತ್ಪೇಕಿಶಿಖಾ
89. ಇವಾಸನ್ ಯಶ್ಚಸಮ್ನೂರ್ಣ ಗುಣಕದಮ್ಬ ಕಾನುರಕ್ತ ಯೇವ ನಿರ್ಭರಮವಗೋಳಿ ತೋರಾಜಲ
90. ಕ್ಷ್ಯಾಚಣ್ಣಪ್ರತಾಪಭೀತಯಿವಾನವಲೋಕಿತಸ್ತಪ್ಪಯಾ ಸತುಬ್ರಹ್ಮೇವಾಧ್ಯಾನಿತ
91. ಕಮಲೋಹಪರ್ಪತಿರಿವ ಪ್ರತಿದಿವಸ ಮುಪಜಾಯಮಾನೋದ ಯಶ್ಚಣ್ಣಪ್ರತಾಪ (ನ್ತಾ) ತಾ
92. ಪಿತ ವಿಪಕ್ಷ ಭೂಭೃನ್ಮಣ್ಣಲಶ್ಚ-ಲಕ್ಷ್ಮಣ ಇವಾಭಿವಂದಿತ ಸುಮಿತ್ರೋ ರಾಮಾನುವೃತ್ತಿ ಚತುರಶ್ಚ
93. ಭರತ ಇವಸತ್ರುಘ್ನ ಸಚಿವೋ ಅಭಿಮನ್ಯುರಿವ ಸುಭದ್ರಾಭಿನಂದನಃ ನಿದಾಘಸಮ
94. ಯ ಇವ ಪ್ರಕ್ಷೀಣದೋಷಃ ಜಲಧರಾಗಮಇವ ರಜೋವಿಕಾರ ಪ್ರಶಮಹೇತುಃ ಶರತ್ಕಾಲ
95. ಇವ ಪೂತ್ಯಾಸಮಾನರಾಜಹಂಸ ಮಣ್ಣಲಃ ಯಸ್ಯಚ || ಸಮುನ್ನತಿವಿಶಾಲಿನೋ ವಿಪುಲಮ
96. ಣ್ಣಲಾಭೋಗಿನಸ್ಸಸಬ್ಧತಿಭೃತಃಪರೈರಮೃದಿತ ಶ್ರಿಯಃಕರ್ಕಶಾಹದೇ(ರೇ)ನವಿಷಯೀ ಕೃತಾನ
- V b.** 97. ವವಧೂಕುಚಾಭೋಗವತ್ಕರಗ್ರಹಕದರ್ಥ ನಾಮನುಬಭೂ ಪುರುಗ್ರಾರಯಃಸಚತ
98. ಜ್ಯುರೋಪ್ಯದಕ್ಷಾಧ್ವರಕೃಯಾವಿಧ್ವಂಸಿ ಭೂನಂದನೋಪ್ಯಕ್ರೂರಗ್ರಹಃ ರಾಜರ್ಷಿರಪಿ ವಿಜಃ
99. ತ ವಿಶ್ವಾಮಿತ್ರಃ ಸತು ವಿಪುಲಮಹಿಮಾ ರತ್ನಾವಾಸಃ ಕಥನ್ನವಿಷಾದರಃ ಸ್ಫುರಿತ ಸುಮಹಾ ತೇ
100. ಜೋರಾಶಿ ಕುತಃ [ಕಮಲಾ]ಕರಃ ನಯ[ನ]ಸುಭಗಃ ಕಾಂತಶ್ಚಣ್ಣಪ್ರತಾ ಪನಿಧಿಃಕಥಂಸುಮನ
101. ನಿಪರಾಂ ಪ್ರೀತಿಂಕರ್ತಾ ಮಹತ್ಪಲಕಾತುಕಂ ಲತೇನಾವಗಾಹಿತ ಚಾಣಾಕ್ಯವಾಕ್ಯೇನ ಸತ್ಯವಾ
102. ಕ್ಯೇನ ನೀತಿಶಾಸ್ತ್ರ ಚಪುಷಾ ತ್ರೈಕಾಲ್ಯದರ್ಶಿನಾ ಕೌಸ್ತುಭಾಭರಣ ಚರಣಸ್ತರಣ
103. ಪವಿತ್ರೀ ಕೃತಾತ್ಮಾನಾ ಕೊಬ್ಬಣ ವರ್ಮಧರ್ಮ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪೆಮ್ಮೋನ
104. ಡಿನಾ ಭಾರದ್ವಾಜಕುಲಪ್ರದೀಪಭೂತಸ್ಯಭಟ್ಟವಿನ ಯದಿನಾಮಧೇಯಸ್ಯನಪ್ತೇ ಆ
105. ಖಲಮಖಪ್ರಚಾರಚತುರತರ ಮತೇರಸಕೃದಾನ್ವಾದಿತನೋಮಕಷಾಯಿತ ಮುಖಸ್ಯ
106. ತದಬ್ಜುಟ್ಟಿಸೋಮಯೂಜಿಭಟ್ಟಸ್ಯಪುತ್ರಯ ಬುಗ್ವೇದಪಾರಗಾಯ ಪರೋಪಕಾರಪ್ರವ
107. ಣೈಕಮತಯೇದೇವ ಬ್ರಾಹ್ಮಣ ಚರಣಶ್ರುತಾಕರಣರತಯೇ ಶ್ರೀಮನ್ನಾಗದೇವಭಟ್ಟಾ
108. ಯ ಏಕಚತ್ವಾರಿಂಶದುತ್ತರೇಷುಸತ್ತಶತೇಷುಸತೀತೇಷು ಅತ್ಮನಃ ಪ್ರವರ್ಧಮಾನ ವಿಜಯಸ

- VI a.** 109 ವತ್ಸರೇ ಪ್ರಥಮೇ ಸಕಲಕಲಿಕಲುಷಪಟಲಾಪಾಟನ ಪಟೀಯಸಿಸೂರ್ಯ ಗ್ರಹಣೇಮು
 110 ಉಗರೇವಿಷಯೇ ಎಡೆದಿಣ್ಣೇನಪ್ಪತಿಪ್ರತಿಬದ್ಧಃ ಪೇಜ್ಜಾರಜ್ಜ ನಮಗ್ರಾಮಸ್ಸವ್ವಬಾಧಾಪ
 111 ರಿಹಾರ ಸಮೇತೋ ಮೂತಾಪಿತ್ರೋರಾತ್ಮನಶ್ಚಪುಣ್ಯಯಶೋಭಿವೃದ್ಧಯೇದತ್ತಃ ತಸ್ಯನೀ
 112 ಮೂವ್ಯವಸ್ಥ ಈಶಾನ್ಯದಿಕ್ಸೀಮೂ ಗಾಮಗುಡ್ಡ ತಟಾಕಸ್ಯದಕ್ಷಿಣಾಂತಮಾಗಃ ಅಥಪೂರ್ವದಿಕ್ಸೀಮೂನು
 113 ವರ್ಣಕಾರತಟಾಕಸ್ಯ ಪಶ್ಚಿಮಾಂತಭಾಗ ತತಃ ಕಿಣ್ಣದನ್ತರೇಣ ನೀಗೆಗೆರೆ ನಾಮತಟಾಕಪೂರ್ವಾಂತಭಾ
 114 ಗತತರಜಕ ತಟಾಕಸ್ಯ ಪಾಳಿತ ತಾನನ್ತರೇ ವಷವೃಕ್ಷಃ ಮೂಹಕಾರ ತಟಾಕಸ್ಯ ಕುಲ್ಯಾನತತ ಮೈಕೋ
 115 ನ್ತತಟಾಕಸ್ಯ ಪಶ್ಚಿಮಾಂತಭಾಗತತಃ ತೋಣ್ಣಗೆಹುದಕ್ಷಿಣಾಂತಭಗಃ ತತಃ ಕಿಣ್ಣದನ್ತರೇನಿ
 116 ದುಗಟ್ಟಿನಾ ದಕ್ಷಿಣಾಂತಭಾಗಂ ನಿನ್ನಪಾಪಣನಿಕಟೇಮಹಾವಟೃಕ್ಷಃ ತತಃ ನೌಕ್ಯಗೆಹುದಕ್ಷಿಣಾಂತ
 117 ಭಾಗತತಃ ತೇನನ್ದಾಕಗೆಹುದಕ್ಷಿಣಾಂತಭಾಗತತಃ ಪಿಲಿಯೂಲುಂತತ ನಿರಿಕ್ಯಗೆಹಿತಾಟಾಕ
 118 ಪಶ್ಚಿಮಭಾಗ ತತಃ ಗ್ರಾಮತ್ರಯನೀವಾ ಅಶ(ತ್ವ)ತ್ಥತತನಲ್ಲೂತ್ತಟಾಕಸ್ಯದಕ್ಷಿಣಾಂತಭಾಗತತಃ
 119 ಮದವಡಿಟಾಕಸ್ಯ ದಕ್ಷಿಣಭಾಗತತಕೊಮರತಟಾಕಸ್ಯ ದಕ್ಷಿಣಭಾಗತತಃ ಮಹಾಮಧುನಾಮ
 120. ತಿನ್ಮಿಣೀಕ ನಾಮವೃಕ್ಷ ಏವಂಭೂತ ನೀಮೋಪಲಕ್ಷಿತಃ ಶ್ರೀ

- VI b** 121 ಅಸ್ಯ ದಾನಸ್ಯ ಸಾಕ್ಷಿಣ ಪಣ್ಣವತಿ ಸಹಸ್ರ ವಿಷಯ ಪ್ರಕ್ರಿತಯಃ ಯೋಸ್ಯಪಹಾತ್ರ್ಫ
 122 ರೋಭಾ ನೋ ಮೊಹನ್ತಮದೇವಾನವಷ್ಟಭಿ ಮಹಭಿ ಪಾತಕೈನಂಯುಕ್ತೋ ತ್ಥವತಿ ಯೋರಕ್ಷತಿ
 123 ಸಪುಣ್ಯವತ್ಥವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಸ್ತೋಕಾತ್ಪದತ್ತಾಂ ಪರದತ್ತ ಮ್ಹಯೋಹರೇತವನು
 124 ನ್ದರಾ ಸಪ್ಪಿವರಿಪ ಸಹಸ್ರಣಿ ವಿಷ್ಟಯೂಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ಯನ್ದಾತುಂ ಶ್ವಮಹ ಭಬ್ಬದುಕ್ಕಮನ್ಯ
 125. ಸ್ಯಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿದನಾ ಜೈಯೋನು ಪಾಲನಂ ಭಹುಭಿತ್ವಸುದಾಭುಕ್ತಾರಾಜ
 126 ಭಸಗರಾದಿಭಿ ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾಪಲಂ ಬ್ರಹ್ಮಸ್ಯನ್ತವಿಷಂ
 127. ಘೋರಂನವಿಷಂವಿಷಮಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿ ಬ್ರಹ್ಮಸ್ಯಪುತ್ರಪೌ ತ್ರಿಕಂ(ಕ್ರ)ಚ
 128 ತುಷ್ಟುಣ್ಣಕ ವೃಹಿ ವಿಜಾವಾಪಪೇತ್ರಂದ್ವಿಖಣ್ಣಕಬ್ಬು ಕ್ಷೇತ್ರಂ ತದಪಿ ಬ್ರಹ್ಮಾ(ಹ್ಮ)ದೇಯಂ ಇ
 129 ವರಕ್ಷಣೀಯಃ ಸರ್ವಕಲಾಧಾರಭೂತ ಚಿತ್ರಕಲಾ ವಿಣ್ಣೀನ ವಿಶ್ವಕರ್ಮ್ಪಾಚಾರ್ಯಣದಂ ಸಾಸನಂ
 130 ಲಿಕಿತಂ

- I b.** 1 स्वस्ति जितंभगवतां गतगन गगनाभेन पत्मनाभेन श्रीमज्जान्नवेयकुलाम
 2 लव्योमावभासन भास्करः स्वखाळगेक प्रहार खण्डित महाशिला स्तम्भ लब्ध ब
 3 ल पराक्रमो दारुणारि गण विदारणोपलब्ध भ्रण विभूषण विमूषितः का
 4 ण्वायनस गोत्रः श्रीमत्कोङ्गणि वर्म्म धर्म्म महाधिराजस्तस्य पुत्रः पितुरन्वा
 5 गत गुणयुक्तो विद्याविनय विहित वृत्तः सम्यक्प्रजापालन मन्त्राधिगत राज्य
 6 प्रयोजनो विद्वत्कविकाञ्चन निकषोपल भूतो नीति शास्त्रस्य वक्तृ प्रयोक्तृ
 7 कुशलो दत्तक सूत्र वृत्तेर्प्रणेता श्रीमान्माधव महाधिराजः तत्पुत्रः पितृपै
 8 तामह गुणयुक्तोनेक चातुर्दन्त युद्धावाप्त चतुरुदधि सलिला स्वादितयशाः श्री
 9 मद्धरिवर्म्म महाधिराजः तत्पुत्रो द्विजगुरु देवता पूजन परो नारायण चरणा नि
 10 हित भक्ति श्रीमन्विष्णुगोप महाधिराजः तत्पुत्रः त्र्यम्बक चरणाम्भोरुह रजर्पवि
 11 त्री कृतात्तमाङ्गः स्वभुजवल पराक्रम क्रय क्रीत राज्यः कलियुग बलपङ्का-
 12 वसन्न धर्म्म विषोद्धरण नित्य सन्नद्धः श्रीमान्माधव महाधिराजः तत्पुत्रः श्रोम

- II a.** 13 त्कदम्बकुल गगन गभस्तिमालिनः कृष्णवर्म्म महाधिराजस्य प्रिय भागिनेय्यो
 14 विद्याविनयातिशय परिपूरितान्तरात्मा निरवग्रह प्रधान शौर्यो विद्वत्सुप्र-

15 थमगण्यः श्रीमान्कोङ्गणि महाधिराजः अविनीत नामा तत्पुत्रो विजृम्भमाण शक्तत्र
 16 यः अन्दरि आलक्ष्ण्योऽखिले पेठनगरा द्यनेक समरमुख मकहुत प्रहत शूरपु
 17 रुष पशूपहार विघस्ति विहस्तीकृत क्रितान्ताग्निमुखः किरातार्जुनीय पञ्चद-
 18 शस्सर्ग टीकाकारो दुर्विनीत नामधेयः तस्य पुत्रो दुर्दान्त विमर्द विमृदित वि-
 19 श्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरीक्रियमाण चरणयुगल न-
 20 ळिनो मुष्कर नामधेयः तस्य पुत्रश्चतुर्दश विद्यास्थानाधिगत विमल मतिः
 21 विशेषतो नवशेषस्य नीतिशास्त्रास्य वक्तु प्रयोक्तु कुशलो रिपु तिमिर निकर निरा-
 22 करणोदय भास्करः श्रीविक्रम प्रथित नामधेयः तस्य पुत्रः अनेक
 23 समर सम्पादित विजृम्भित द्विरद रदन कुलिशाभिघातः व्रणसंरुद्ध भास्वद्विजय
 24 लक्षण लक्ष्मीकृत विशाल वक्षस्थलः समधिगत सकल शास्त्रार्थ तत्त्वस्समाराधित

II b 25 त्रिवर्गो निरवद्यचरित प्रतिदिनमाभिवर्द्धमान प्रभावो भूविक्रम ना-
 26 मधेयः अपिच नानाहेति प्रहार प्रविघटित भटोरम्कवाटोत्तिता सृग्धारा
 27 श्वाद् प्रमत्तद्विष शत चरण क्षोद सम्मर्द भीमे संग्रामे पल्लवेन्द्रन्नरपति
 28 मजयद्यो विळन्दाभिधाने राजाः श्रीवल्लभाक्यस्समरशतजयावाप्त लक्ष्मीविला
 29 सः तस्यनुजो नतनरेन्द्र किरीट कोटिरत्नार्का दीधिति विराजित पादपद्मः लक्ष्म्या स्वायं
 30 वृत पनिर्न(र्न)वकामनामा शिष्टप्रियोरिगण दारण गीतकीर्त्ति तस्य को
 31 ङ्गुणि महाराजस्य शिवमरापर नामधेयस्य पौत्रः समवनत सम
 32 स्थ सामन्त मकुटतटघटित बहलरत्न विलसदमर धनुकण्डमण्डित चरण
 33 न(र)ख मण्डलो नारायण चरण निहितभक्तिः शूरपुरुष तरगनर वार
 34 ण घटा संघट्ट दारुणा समर शिरस निहितात्म कोपोभीम कोपः प्रकट
 35 रति समयसमनुवर्त्तन चतुर युवतिजन लोक धूर्तयो लोकधूर्तयोः सुदुर्द्ध
 36 रानेक युद्ध मूर्ध्ने लब्धविजय सम्पदहित गज[घ]टा केसरि राजकेसरि अपि च यो

III a. 37 गङ्गान्वाय निर्मलाम्बरतल व्याभासन प्रोल्लसत्तार्त्तण्डोरिभयङ्करः शुभ
 38 करः स्सन्मार्गारक्षाकरः सौराज्य समुपेत्य राजसमितो राजन्गुणैरुत्तमै राजा
 39 श्रीपुरुषश्चिरं विजयते राजन्य चूळामणिः कामो रामासु चापे दशरत त
 40 नयो विक्रमे जामेदग्न्यः प्राज्यैश्वर्य्ये बलारिर्बहुमहसिरभिस्वप्रभुत्ते
 41 धनेसः भूयो विख्यात शक्तिस्फुटतरमखिल प्राणभाजा विधाता धात्रा सृष्ट प्र
 42 जानम्पतिरिति कवयो यं प्रशंसन्ति नित्यः सतु प्रतिदिनप्रवर्त्त महा
 43 दान जनित पुण्याह घोष मुखरित मन्दिरोदरेण श्री पुरुष प्रथम [नाम] (धे)
 44 धेयेन पृतुवि कोङ्गणि महरजः तत्पुत्रः प्रताप विनमित सक [ल] महीपाल
 45 मौलिमाला लालित चरणारविन्दयुगलो निजभुजविराजित निशित खदगपट्ट
 46 समाकृष्ट निष्ठ धरावल्लभ जय श्री समालिगित समरमुख सम्मुखागत
 47 रिपु नृपति गज घटाकुम्भ निर्भेदनोच्छलित रक्तच्छटापात पाटालित निज भु-
 48 जस्तम्भः आकर्णसमाकृष्ट चप चक्र विनिमुक्त नाराच परं परंपत्रोपातिता

III b 49 रातिमण्डलो बहुसमर समार्जित जयपतका शतशबलित नभस्तलः
 50 यस्मिन्प्रयातवतिकोपवसं स्महिशेयान्दिषणदहित भूमिभुजोरणा-
 51 ग्र अत्रावलिवलय भीषणमन्तकस्य वक्त्रान्तरक्षतजकर्म दुन्निरी
 52 क्षः स तु शिशिरकर निकर निर्मला निज यशोराशि विशदीकृत दशाशा चक्रव
 53 त्ति लक्षणोपलक्षितानिरपेक्षपरोपकार संपादनैक व्यासनः प्रवर्तितन्या

54 य बल समुन्मुलित कलिकाल विससितो निपुण निजनीति प्रयोगापह
 55 सितो बृहस्पति कुनृपति कदम्बक पटकोटि विघटित धर्मावलम्बन
 56 शिलास्तम्भायमान चरितः सतत प्रवृत्तदान सन्तर्पित द्विजाति लोकः प्रो-
 57 न्मुलित विकारेण सर्वलोकोपकारिणा यस्य दानेन दिनाग दानधाराप्यधः
 58 कृतः अपिच जदाना संधातैरपि भुविकृतानून विपदा कालनामाधारो
 59 बुधजन हतापादनपरः गुणा शुद्धानामपि नियतमुत्पत्ति भवन नृपा-
 60 णानेतायः कविरिति मत कव्यकुशलः दुर्विगहपणिसुतमत पारावार पारा

IV a 61 ह्रस्वा प्रमाण शास्त्र शाण निशातिकृत धीर धीषण सामज तन्त्र तत्त्वावबोध
 62 विमलीकृत बुधो हस्तिनिवक्त्रोत्भवयति प्रवर मतावबोध गभीरमतिः विद्व-
 63 न्मति वित [ति] वियल्पितयतया विचार विचाक्ष्णोऽङ्गीकृत तुरङ्गमागमप्रयोग
 64 परेणतो धनुर्विद्याभोरुह वन गहन विकसन विदग्ध मरीचिमालि निज निर्मित
 65 गज दन्त कल्पनाशनाल्प चेताविरचित सेतुबन्ध निबन्धनान्दित विपश्चि मण्डल
 66 स्सकल टकविषय सन्दि सन्ध्यागादि योजना चतुरो निरुपम निजरूप निर्जिज-
 67 त मकरध्वजो मकरध्वज गुरुचरण सरोज विनमन पवित्री कृतान्तमाङ्गः
 68 मुदुगुन्दृर्नाम ग्रामोपविष्ट राष्ट्रकूट चालुक्य हैहयप्रमुख प्रवीर सना
 69 थ वल्लभ सैन्य विजय विख्यापित प्राभवः अपिच ॥ धोराश्वीय समन्तात्प्रव-
 70 लमुपगतव्याप्त दिक्चक्र वाळं निर्जित्यानेक संख्यैर्निर्जित निजभुजोन्मुक्त नाराच जालै दे
 71 वोयः प्रज्यातेजोस्तिमिरिभिव महत्तीव्र भानुर्मयूरवै दुर्वारोदार पातैरुदय
 72 मभिलषस्वन्निवेशः सतु हरिरिव सतत संभावत द्रजपतिः सहस्र (किर)

IV b. 73 किरण इव प्रतिदिव शोचितादयो भुजंशलोकइव विगत भयो रत्नाकर
 74 इवोऽस्त्रिष्ट कलंको दुर्योधनोप्यविनन्दितार्जुन गुणो वाहिनिपतिरप्यजदाश
 75 यः शीतकरोप्यनालिङ्गित मलिनभावो राष्ट्रकूट पल्लवान्वय तिलकाभ्यां मुर्ध
 76 मिषित गोविन्दराज नन्दिवेर्मणविधेया भू समनुष्ठित राज्याभिषेको भू निजकर
 77 घटित पट्ट वभूषित लालट पट्टो विख्यात विमल गंगान्वय नभस्तल गभस्तिमा
 78 लि कौंगणि महाराजाधिराज परमेश्वर श्री शीवमरदेवः तस्यानुजस्य त-
 79 नयः प्रतपक्ष लक्ष्मी विध्वंस कर्मठ भुजोनिराज मल्ल राजन्य च
 80 क मकुट स्पृष्ट पत्रभंग वैडूर्य कोटि मसृणीकृत पादपीठः स्वराष्ट्रं राष्ट्रकु
 81 टैस्तिगितमिव नभो य्यामिनी जैस्तमोभितेजस्वि स्पष्टयित्वा शिशिरतरकरः का
 82 न्ति मूर्तिः कळावानु राजेवोदीयपानो रिपुगृह निलयां मूर्जितो राजलक्ष्मीं सत्कीर्त्य
 83 सद्धितियां निजभुज विजयियो जवादा चकर्ष ॥ स तु जळधर समय विशम
 84 स्पुट तर विभासमानाम्बरतल विसारि सस धर कीरणावली कान्त कीर्ति प्रवाह शु

V a 85 श्रीकृत सकल काष्ठापर्यन्तः दुर्गमतर दौर्मत्य महाटवी प्रयाण निस्तरण
 86 सार्थवाहः समदगज घटा संकट विद्विद्वरूथि बन्धाम्भोनिधि विलोदना मन्दरः
 87 गंगान्वय गगन गभस्ति माली शौर्यराशिः तथाहितत्वद्गधारा परिलून मूर्धः
 88 कस्यापि सङ्गे भट पुङ्गवस्य उत्पीपतन्त्यो बहलास धाराः कोपानलोत्सेकि शिखा
 89 इवासम् यश्च सम्पूर्ण गुण कदम्बकानुरक्तयिव निर्भरमवगूळितो राजल
 90 क्ष्म्या चण्ड प्रताप भीतयिवानवलोकितस्तृष्णया स तु ब्रह्मेवाध्यासित
 91 कमलोहर्षतिरिव प्रतिदिवसमुपजायमानोदयश्चण्ड प्रतापन्ता-
 92 पित विपक्ष भूभृन्मण्डलश्च लक्ष्मण इवाभिवन्दित सुमित्रो रामानुवृत्ति चतुरश्च

- 93 भरत इव सत्पुत्र सचिवो अभिमन्युरिव सुभद्राभिन्नन्दनः निदाधसम-
 94 य इव प्रक्षीणदोषः जलधरागम इव रजोविकारप्रशमहेतुः शरत्काल
 95 इव प्रोत्थासमान राजहंस मण्डलः यस्य च ॥ समुन्नतिविशालिनो विपुल म
 96 ण्डला भोगिनस्सुसङ्गते भृतः परैरमुदित श्रियः कर्कशाः ह देनवपयी कृतान

- V b. 97 व वधू कुचाभोग वक्तरग्रह कदर्थ्यनामनुवभूवुश्चरारयः स च श-
 98 ङ्करोप्य दक्षाध्वर कृया विध्यंसि भूनन्दनोप्यक्रूर ग्रहः राजर्षिरपि विजि
 99 त विश्वामित्रः स तु विपुलमहिमारजावासः कथन्न विषादरः पुरितसुमहा ते
 100 जोराशिकुतः कमलाकरः नय सुभगः कान्तश्चण्ड प्रतापनेधिः कथं सुमनि
 101 सिपरां प्रीतिकृता महत्खलु कौतुकं लतेनावगाहित चाणाक्य वाक्येन सत्य वा
 102 क्येन नीतिशास्त्र चपुषा त्रैकाल्य दर्शिना कौस्तुभाभरण चरण स्मरण
 103 पवित्री कृतात्माना केकुणि वर्म्म धर्म्म महाराजाधिराजपरमेश्वर पेम्मान
 104 ङिना भारद्वाजकुल प्रदीपभूतस्य भट्टविनयदिनामधेयस्य नव्ये अ-
 105 खिल मख प्रचारचतुर तर मतेरसकृदा स्वादित सोमकपायित मुखस्य
 106 तदङ्गुलि सोमयाजिभट्टस्य पुत्राय ऋग्वेद पारगाय परोपकार प्रव-
 107 णैक मतये देव ब्राह्मण चरण शुश्रूषाकरण रतये श्रीमन्नागदेव भट्टा
 108 य एकचत्वारिंशदुत्तरेषु सप्त शतेषु सतीतेषु आत्मनः प्रवर्धमान विजय स

- VI a. 109 वत्सरे प्रथमे सकल कलि कलुष पटला पाटन पटीयसि सूर्यग्रहणे म-
 110 रगरे विषये एडे दिण्डे सप्तति प्रतिबद्धः पोञ्जारङ्गिनमग्रामस्सव्वेवाधा प
 111 रिहार समेतो माता पित्रोरात्मनश्च पुण्ययशोभि वृद्धपये दत्तः तस्य सी
 112 मा व्यवस्थ ईशान दिक्सीमा गाम गुडु तटाकस्य दक्षिणान्तभागः अथ पूर्व दिक्सीमा सु
 113 चर्णकार तटाकस्य पश्चिमान्त भाग ततः किञ्चिदन्तरेण सीगे गेरे नाम तटाकपूर्वन्तभा
 114 ग तत रजक तटाकस्य पाळि ततान्तरे वटवृक्षः माहकार तटाकस्य कुल्या सतत वैको
 115 न्त तटाकस्य पश्चिमान्तभाग तताः तोण्डिगेरे दक्षिणान्तभागः ततः किञ्चिदन्तरे नि
 116 दु गट्टिना दक्षिणान्त भागं सिन्नपाक्षण निकटे महा वटवृक्षः ततः नैकिगेरेदक्षिणन्त
 117 भाग ततः तेनन्दाकगेरे दक्षिणान्तभाग ततः पिलियालुं तत सिरिकगेरेग तटाक
 118 पश्चिमभाग ततः ग्रामत्रयसीवा अशत्थ तत नल्लूर्त्तटाकस्य दक्षिणान्त भाग ततः
 119 मदवडि तटाकस्य दक्षिण भग तत कोमर तटाकस्य दक्षिणभाग ततः महा मैधु नाम
 120 तिन्निणीक नाम वृक्ष एवंभूत सीमोपलक्षितः

- VI b. 121 अस्य दानस्य साक्षिण षण्णवति सहस्र विषय प्रकृतयः योस्यपहात्थी
 122 लोभान्मोहप्रमदेवात्सिपञ्चभि महाभि पातकै संयुक्तोत्भवतियो रक्षति
 123 स पुण्यवत्भवति अपिचात्र मनुगीता श्लोका श्वदत्तां परदत्तम्भायो हरेत वसु-
 124 न्दरा सध्वरिष सहस्रणि विष्टयां जायते किमिः स्वन्दातुं श्वमहल्लब्ध दुक्कमन्य
 125 स्य पालनं दानं वा पालनं वेति दाना त्रेयोनु पालनं भट्टभित्तमुदा भुक्ता राज-
 126 भि सगरादिभि यस्य यस्य यदा भूमि तस्य तस्य तदा पलं ब्रह्मस्वन्तु विपं
 127 श्रोरं नविषं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्व पुत्र पौत्रिकं च
 128 तुष्कण्डुक वृहि विजावाप क्षेत्रं द्विखण्डुकु क्षेत्रं तदपि ब्रह्मादेयं इ-
 129 च रक्षणीयः सर्व्व कलाधारभुत चित्रकला विष्केने विश्वकर्म्मचार्य्येणदं सासनं
 130 लिहितं

Transliteration

- I b.** 1. svasti jitam(m) bhagavatām gata-gana-gaganābhē[na] Patmanābhēna śrīmaj-
Jānnavēya-kulāma-
2. la-vyōmāva-bhāsana-bhāskarah sva-khālgēka-prahāra-khandita-mahā-śilāsta-
mbha-labdha-ba-
3. la-parākramō dārunārigana-vidāranōpalabdha-bhrana-vibhūshana-vibhūshi-
tah Kā-
4. ṇvāyanasa gōtrah śrīmat-Konganī-varmma-dharmma-mahādhīrājas-tasya
putrah pitur-anvā-
5. gata gana-yuktō vidyā-vinaya-vihita-vrittah samyak-prajā-pālana-matrā-
dhigata-rājya
6. prayōjanō vidvat-kavī-kānchana-nikashōpala-bhūtō nīti-sāstrasya vaktri-
prayōktri-
7. kuśalō Dattaka-sūtra-vrittēr-pranētā śrīmān Mādhava-mahādhīrājah tat-
putrah pitri-pai-
8. tāmah-guna-yuktōnēka chāturddanta-yuddhāvāpta-chatur-udadhī-salilāsvā-
dita-yaśāh śrī-
9. madd-Harīvarmma-mahādhīrājah tat-putrō dvija-guru-dēvatā-pūjana-parō
Nārāyana-charana-ni-
10. hita-bhakti-śrīman-Vishnu-gōpa-mahādhīrājah tat-putrah Tryambaka cha
[ra]nambhōruha-rajap-pavi-
11. tri-kritāttamangah sva-bhuja-bala-parākrama-kraya-kṛita-rājyah Kaliyuga-
bala pankā-
12. vasanna-dharmma-vrīshōddharāṇa-nitya-sannaddhah śrīmān-Madhavama-
hādhīrājah tatputrah śrīma-
- II a.** 13. t-Kadamba-kula-gagana-ga [bha]sti-mālinah Kṛishnavarmma-mahādhi-
rājasypriya-bhaginēyyō
14. vidyā-vinayātīśaya-paripūritāntarātmā niravagraha-pradhāna-śauryyō vid-
vatsu-ppra-
15. thama-ganyah śrīmān-Konganī-mahādhīrājah Avinīta-nāmā tat-putrō vijri-
mbha-māna śakta-tra-
16. yah Andarī-Ālattūr-pPorulare Pelnagarādyanēka-samara-mukha-maka-huta
prahata-śūra-pu-
17. rusha paśūpahāra-vighasti-vihastīkṛita-Kritāntāgnimukhah Kīrātārjunīya
paūcha-da-
18. śas-sargga-tīkākārō Durvvīnīta nāmadhēyah tasya putrō durddanta-vimar-
dda-vimṛidita-vi-
19. śvambharādhīpa-mauli-mālā-makaranda-pujā-pujārīkṛiyamāna - charana -
yugala-na-

20. linō Mushkara-nāmadhēyah tasya putraś-chaturddaśa-vidyāsthānādhigata-vimala-matih
21. viśēshatō-navaśēshasya nīti-śāstrāsyā-vaktri-prayōktri-kuśalō ripu-timira-nikara-nirā-
22. karanōdaya-bhāskarah śrī Vikrama-prathita nāmadhēyah tasya putrah anēka
23. samara-sampādita-vijimbhita-dviradaradana - kulīśābhīghātaḥ vranasamrū-dha-bhāsvad-vijaya-
24. lakshana-lakshīkṛta-viśāla vakshasthalah samadhigatasakala śāstrārthta tatvas samārādhita

- II b.** 25. trivaggō niravadya-charita-pratidinam-abhivarddhamāna-prabhāvō Bhūvikrama-nā-
26. madhēyah api cha nānāhēti prahārapravighatita-bhatōram-kavātōttitā srig-dhārā-
 27. śvāda pramatta dvipa-śata-charana-kshōdasammarddha-bhīmē samgrāmē Pallavendram narapati-
 28. m-ajayadyōvīlandābhīdhānē rājāh Śrīvallabhākyas-samara-śata jayāvāpta-lakshmī-vilā-
 29. sah tasyanujō nata-narēndra-kṛita-kōti-ratnārka-dīdhitī-virāgita-pādapa-mah Lakshmyā svāyam-
 30. vṛta pati (rṇa) r n Navakāma nāmā śishtapriyōri-gana-dārana-gīta-kīrtti tasya Ko-
 31. ngunī mahārājasya Śivamarāpara-nāmadhēyasya putrah samavanata-sama-
 32. stha-sāmanta-makuta-tata-ghatita-bahala-ratna-vilasat-amara-dhanukanda mandita charana
 33. na (ra) kha-mandalō Nārāyana charana-nihita-bhaktih sūra-purusha taraga-nara-vāra-
 34. na-ghatā-samghatā-dārunā-samara-śirasa-nihitātma-kōpō-bhīma-kōpah prakata-
 35. rati-samaya-samanuvarttana-chatura-yuvati-jana-lōkadhūrtthō lōkadhūtthōh su-durddha-
 36. rānēka-yuddha-murdhna-labdha-vijaya-sampad-ahita-gaja [gha] t̥ā kēsari rājakēsari api cha yō

- III a.** 37. Gangānvaya-nirmmalāmbaratāla-vyābhāsana-prōllasat-mārttanḍōri bha-yankarah śubha-
38. karah ssanmārgga rakshākarah saurājya-samupētya rājasamitō rājan-gunair uttamaī rājā
 39. Śrīpurushas-chiram vijayatē rajanya chūlāmanih Kāmō rāmāsu chāpē Daśarata ta-

40. nayō vikramē Jāmadagnyah prājyaśvāryyē Balārīr bbahumahasī rabhi-sva
prabhuttē
41. dhanēsah bhūyō vikhyāta-śakti-sphutataram-akhila-prāna-bhājā vidhā [tā]
dhātrā-srīṣṭa-pra
42. jānāmpatīr-iti kavayō yam prasamsanti nityah satu pratidina-pravirtta
mahā-
43. dāna-janita punyāh-ghōṣha-mukharita mandirōdarēna Śrīpuruṣha prathama
[nama] (dhē)
44. dhēyēna Prītuṣikongani mahārājah tat-putrah pratāpa vinamita saka [la]
mahīpāla-
45. mauli-mālā-lā [li] ta-charaṇāravinda-yugalō nija-bhuja-virājita-nīṣita-khat-
ga-patta-
46. samākrīṣṭa dharā-nīṣṭa-vallabha-jaya-srī samālīṅgita-samara-mukha-sam-
mukhāgata-
47. ripu-nīpati-gaja-ghatā-kumbha-nīrbhēdanōchchhalita-rakta-chchhatāpāta-
pātālita-nija-bhu-
48. jastambah ā-karṇa-samākrīṣṭa chapa-chakra-vinimukta-nārācha-param-
param-patrōpātītā-
- III b 49. rāti-mandalō bahu-samara-samārjita-jaya patakā-sata-śabalita-nabhaṣṭalah
50 yasmin-prayāta-vatī-kōpa-vasam-mmahīṣēy āndīṣhanād-ahita-bhūmī-bhujō-
ranā-
- 51 gre atrāvalīvalaya-bhīṣhanam-antakasya-vaktrāntarakshataja-karddama-
dunnīrī-
52. kshah sa tu śīśira-kara-nīkara-nīrmmalā-nija-yaśō-rāśī-vīśādīkṛita dāsāśā
chakrava-
53. tti lakshanōpalakṣitā nīrapēksha-parōpakāra-sampādanaika-vyāsanah
pravartitā-nyā-
54. ya-bala-samunmulita-Kalī-kāla-vilasitō nīpuna-nija-nīti-prayōgāpa ha-
55 sitō Brihaspati ku-nīpati-kadambaka-pata-kōti-vīghatita dharmmāva-
lambana-
- 56 śīlāstambhāyamāna-charitah satata-pravirtta-dāna-santarppita-dvījāti
lōkah prō-
- 57 nmūlita-vīkārēna sarvva-lōkōpakārīnā yasya dānēna dīnnāga-dāna-dhārā
pyadhah
- 58 kṛitah apī cha jadānā saṃghātairīpa bhuvī kṛitānūna-vīpadā kālanām-
ādhārō
59. budha-jana-hatā-pādāna-parah gunā-suddhānām apī nīyatam utpatti-bhāvana
nīpā
60. nān ētāyah kavīr-iti-mata kavya-kuśalah durvīgaha-Panī-suta-matā-pārā-
vāra-pāra-

- IV a.** 61. drisvā pramana-sāstra-sāna-nisātikṛita-dhīra-dhīshana-samāja-tantra-tatvāva
bōdha-
62. vimalīkṛita-budhō hastini-vaktrō-dbhavayati-pravara-matāvabōdha-gabhīra
matih vidva-
63. nmatī-vita [ti]-vikalpita yatayā vichāra-vichakshanōṅgikṛita turamngamā
gama-prayōga-
64. parinatō dhanurvidyāmbhōruha-vanagahana-vikasana-vidagdha-marīchi-māli
nija-nirmmita
65. gaja-danta-kalpanāśanālpā-chētā virachita-sētu-bandha-nibandhanānandita
vipāśchi mandala-
66. s-sakala taka-vishaya sandi-sandhyagādi-yōjanā-chaturō nirupama-nījarupa
nirjji-
67. ta-makaradhvajō guru-charana-sarōja-vinamana-pavitri kṛitāttamāṅgaḥ
68. Mudugundūr-nnāma-grāmōpavishta Rāshtrakūta Chālukya-Haihaya-pra-
mukha-pravīra sanā-
69. tha-vallabha-sanya-vijaya-vikhyāpita-prabhāvah apīcha || Dhōrāśvīya sama-
ntāt-praba-
70. lam upagata-vyāpta-dikchakra vālam nirjityānēka samkhyair-nnisita-nija-
bhujōnmukta-nārācha-jālai dē-
71. vōyah prajyā tējōs timirimiva mahat-tivra-bhānur-mmayūkhai-durvvārō-
dāra pātair-udaya-
72. m-abhilasha-svan-nivēsam-vivēsah sa tu Harir-iva satata sambhāvata dvija-
patih sahasra (kīra)
- IV b.** 73. kīrana iva pratidivaśōchitādayō bhujamśa lōka-iva vigata bhayō ratnākara
74. ivōsprishta-kalamkō Duryyōdhanōpyavinandit-Ārjjuna-gunō vāhinī-patira-
pyajadāśa-
75. yah śītakarōpyanālimgita-malina-bhāvō Rāshtrakuta Pallavānvaya-tilakō
bhyā-mudhna-
76. bhūshipta Gōvīndarāja Nandivērmmanābhīdheyā bhyā samanushrita-rājyaabhi-
shēkābhyā nijakara-
77. ghatita-patta-vabhūshita-lalāta-pattō vikhyāta-vimala-Gaṁgānvaya-nabha-
stala-gabhasti-mā-
78. lī Komgani-mahārājādhirāja paramēśvara śrī Śīvamara dēvah tasyānujasya
ta-
79. nayah prata-paksha-lakshmi-vidhvamsa-karmatha-bhujōni Rājamallah
rājanya-cha-
80. kra-makutasputa patra-bhaṁga-vaidūrya-kōti-masrini-kṛita-pāda-pīṭhah
svam-rāshtram Rāshtrakū-
81. tai stagitam iva nabhōyyāminījais-tamōbhīr-tējasvī spashṭayitvā-śīsira-tara-
karah kā-

82. nti-mūrttiāh kalāvān rājēvōdīyamā-nō-ripu-griha-nīlayāmm-ūrjjitō-rāja-
lakshmīm satkīrttya-
83. sadvītyāmn nija-bhūja-vījayi-yō-javād-āchakarsha || sa tu jaladhara-samaya-
viśama-
84. sphutatara-vibhāsamānāmbara tala visāri-sasadhara-kīranāvalī-kānta-kīrtti-
pravāha-śu

- V a** 85. bhrīkṛita-sakala-kāshthā-paryyantah durggama-tara daurggatya-mahātavi-
prayāna-nīstarana-
86. sārthavābah sa-mada-gaja-ghatā-samkata vidvid-varūdhi-bandhāmbhōnidhi-
vilōdanāmandarah
87. Ga[m] gānvaya-gagana-gabhasti-mālī-śauryyarāśih tathāhi tat-khatga-dhārā
pailūna-mūrdhnah
88. kasyāpi sangē bhata-pungavasya utpīpatantyō bahalāsra-dhārāh kōpā-
nalōtsēki śikhā-
89. ivāsan yaścha sampūrṇna guna kadambakānuraktayēva nīrbharam-ava-
gūlito rāja-la-
90. kshmyā chanda-pratāpa-bhīta-yīvān-avalōkitas-trishnayā sa tu Brahmē
vādhyāsita-
91. kamalō-harppatir-iva prati-divasam-upajāyamānōdayaś-chanda-pratāpantā-
92. pīta-vīpaksha bhūbhṛin-mandalaścha Lakshmana ivābhivandita-Sumitrō
Rāmānuvritti chaturaścha
93. Bharata iva Satrugṇa-sachivō Abhimanyur iva Subhadrābhīnandanah
nidāgha-sama-
94. ya iva prakshīna dōshah jaladharāgama iva rajōvikāra-prasāmahetuh
śaratkāla
95. iva prōtbhāsamāna-rajahamsa-mandalah yasya cha || samunnati viśālīnō
vipula-ma-
96. ndalābhōgīnas-susangati-bhṛitah patair-amṛdita-śriyah karkasāh ha-
dhēna-vashayī-kṛitā-na-

- V b.** 97. va-vadhū-kuchābhōgavat-karagraha-kadartthanām-anubabhūvur-ugrārayah
sa cha Śa-
98. nkarōpyadakhādvara - kṛiyāvidhvamsi bhū - nandanōpy - akrūra - grahaḥ
rājarshir-api vijih-
99. ta Viśvāmitrah sa tu vipula mahimrā ratnāvāsah kathan na viśhādarah
purita sumahā tē-
100. jōrāśi kutah kamalākarah naya-subhagah kāntaś-chanda-pratāpa-nidhiḥ
katham sumana-
101. si parām prītim karttā mahatkhalu kautukam latēnāvagāhita Chānākya.
vākyēna satya vā-

102. kyēna nīti-sāstra chashushā tīaikālya darsinā Kaustubhābharana-charana-smarana-
103. pavitrī-kritātmanā Konguni varmma dharmma mahārājadhirāja paramēsvara Permmāna-
104. dinā Bhāradvāja-kula-pradīpa-bhutasya Bhatta-Vinayadī nāmadhēyasya naptrē a-
105. khila-makha-prachāra-chaturatara-matēr asa-krid-āsvādita sōma-kashāyita mukhasya
106. Tadangutti Sōmayāji bhattasya putrāya rig vēda pāragāya parōpakāra prava
107. naika-matayē dēva-Brāhmaṇa-charana-śuśrūshākarana-ratayē śrīman-Nāgadēva bhattā-
108. ya ēka-chatvārimśad-uttarēshu sapta-śatēshu satītēshu ātmanah pravardhamāna vijaya sa-
- Vla.**109 vatsarē prathamē sakala-Kali-kalusha-patalā-pātana-patīyasi Sūrya-grahanē Ma-
110. rugare vishayē Eledindē saptatī pratibaddhahī Pejjarngi-nama-grāmas-sarvva bādhā pa-
111. rihāra sametō mātāpitiōr-ātmanaścha punya-yaśōbhivridvayē dattah tasya sī-
112. mā-vyavastha isānyadiksīmā Gāma gudda tatākasya dakshināntamāgah atha pūvva-dik-sīmā su-
113. varnnakāra-tatākasya paschamānta bhāga tatah kiñchid antarēṇa Sīgegere-nāma tatāka-pūrvvanta bhā-
114. ga tata rajaka-tatākasya pālita tēnantarē vata vrikshah māhakāra tatākasya kulyā satata Vaiko-
115. nta tatākasya paschimānta bhāga tatah l'ōndigere dakshinānta bhagah tatah kiñchidantarē Ni-
116. dugattinā dakshinānta bhāgam sinna pāshana nikatē mahā-vata vrikshah tatah Naukkigere dakshinānta-
117. bhāga tatah Tēnandākagere dakshinānta bhāga tatah Pihyālum tata Sirikkigarega tatāka
118. paschima-bhāga tatah grāma-traya-sivā asattha tata Nallūr-ttatākasya dakshinānta-bhāga tatah
119. Madavadi tatākasya dakshina-bhāga tata Komara tatākasya dakshina bhāga tatah Mahāmadhu-nāma
120. tintrinika-nāma vriksha ēvam bhūta sīmōpalakshitah
- Vlb.**121. asya dānasya sākshina shaṇṇavati-sahasra-vishaya prakritayah yōsyapahartrthā

122. lōbhān-mohan-pramadē vā sa pañchabhī mahabhī pātakai samyuktōt-
bhavati yō rakshati
123. sa punyavat-bhavati api chātra Manugītā sloka sva-dattam para-dattam
bhā yō harēta vasu-
124. ndarā sashti-varisha sahasrāni vishtayām jāyatē krimih svandātum śva-
maha chhakhya dukkam anya-
125. sya pālanam dānam vā pālanam vēti dānāchrēyōnu pālanam bahubhit-
basudā-bhuktā rajā-
126. bhī Sagarādibhī yasya yasya yadā bhūmi tasya tasya tadā palam
brahmasvantu visham
127. ghōram na visham vishamachyatē visham-ēkākinam hanti brahmasva
putra pautrikam cha-
128. tushkanduka vṛihī vijāvāpa kshētram dvikhandukangu kshētram tadapi
brahmādēyam 1-
129. va rakshanīyah sarvva-kalādhāra-bhūta chitra-kalā-viñkēna Vishvakarmma
chāryyēnadam sāsanaṃ
130. hkitam

(There is no writing on the 7th plate)

Translation

Lines 1—9.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kānvāyanasa-gōtra, was sīmat Konganivarmma-dharmma-mahādhīrājah.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing gold) the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorism, was sīman Mādhava-mahādhīrājah

His son, uniting the qualities of his father and grand-father, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was sīmad Harivarmma-mahādhīrājah.

Lines 9—15.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nārāyana, was śrīman Vishnugōpa-mahādhīrājah.

His son, whose head was purified by the pollen from the lotuses, the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhīrājāh.

His son, the beloved sister's son of Kṛṣṇavarmma mahādhīrājāh,—who was the sun in the firmament of the Kādamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrīman Kongani-mahādhīrāja, named Avinīta

Lines 15—22.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Porulare, Pelnagara and other places, author of a commentary on fifteenth *Saṅga* of the *Kṛātārjunīya* was named Durvvinīta.

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named Mushkara

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, had the celebrated name Śrīvikrama

Lines 22—30.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks of huge elephants darting like lightning, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named Bhūvikrama. Who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Vilanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced open by all manner of weapons, called the Rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmī, was named Nava-Kāma, beloved by the good *sishta-priyaḥ*, his fame in destroying the hosts of his enemies being the theme of song.

Lines 30—44.

Of that Kongani-mahārāja whose other name was Śivamāia, the grand son, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had

fixed his faith on Nārāyana, raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or Bhīmakōpah); no less a captivator of the glances of young women, the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Rājakēsari). Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious, is the Rāja Śrīpuruṣa, a head jewel among princes. To women, a Kāma (Cupid), in the use of the bow, the son of Daśaratha (Rāma), in valour, the son of Jamadagni (Paraśurāma), in great wealth, Balāri (Indra); in great glory, Ravi (the sun), in government by himself, Dhanēśa (Kubēra), of a mighty and splendid energy, the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was Śrīpuruṣa, the first so named Prithuvī-Konguni-Mahādhirājah.

Lines 44—78.

His son, the chaplets on the crowns of all the kings bowing down to his glory caressing his two lotus feet; the sharp bright sword in his arm embraced by the goddess of victory on pulling down his enemy the king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear, the sky filled with hundreds of banners won by victory in war, a king who on his becoming angry the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to behold, filled with twining entrails and streams of blood, lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon, distinguished by all the marks of an emperor, desirous only of benefiting others without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali-age, his skill in the practice of politics putting to shame Brihaspati, his character like a stone pillar for the support of *dharma* destroyed by the myriad deceits of the host of evil kings, the world of the twice-born gratified with his constant bestowal of gifts, whose donations by absence of divided desires and by benefiting all the world, exceeded the pouring forth of water by the regent elephants. Moreover, placed in the world of endless calamities like twisted top-knots, supporter of the fine arts, friend of the learned, able in protecting, the birth place of pure qualities; a guide of kings; famous as a poet; skilled in poetry; having seen to the farthest shore of the *Phanṣuta-mata* difficult to understand; of firm intellect which was a touchstone in the science of logic; his

insight into the essence of the management of elephants *sāmaja-tantra* lowered the pride of the learned; of profound knowledge in expounding the system of the great yati born from the mouth of the female elephant (*hastinī-vakrōdbhava-yati pravara mata*); far-seeing in discussing the new enquiries into many subjects proposed by the learned, perfect in the system he had adopted for the management of horses; a sun in causing to unfold the lotus garden the science of archery, author of a treatise on his own system of the treatment of elephants (*gajamata*); of no mean intellect; builder of an ornamental bridge, gratifier of the circle of the learned, skilled in all matters connected with the drama, its combinations and branches, by his unequalled form surpassing Makaradhvaja (the god of love), his head purified by prostration at the lotus feet of Makaradhvaja's guru (or father, Vishnu), of distinguished fame from victory over the Vallabha army, supported by the Rāshtrakūta, Chālukya, Haihaya and other brave leaders, who had encamped at the village named Mudugundūr Dhōra's (?) cavalry (*Dhōraśvīyam*) the most powerful in the region, which had spread over all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm this king of exceeding glory, (dispersing them) like the sun with his invincible rays dispersing the darkness, certain to rise, secure in his own sphere He, too, who, like Hari, was ever revered by Dvijapati (Brahmans, otherwise Garuda); like the sun, duly rising daily, like the world of serpents, free from fear (otherwise, birds), like Ātmākara, without spots, though Duryyōdhana (or a strenuous fighter) yet rejoicing in the qualities of Arjuna, though the ocean (otherwise, master of armies), not a refuge for water (otherwise, fools); though the moon (otherwise, of patient disposition) not united with spots (otherwise, faults). By the ornaments of the Rāshtrakūta and Pallava lines, the crowned kings named Gōvindarāja and Nandivarmā, was he anointed to the kingdom, they with their own hands binding the crown on his brow,—the sun to the clear firmament of the renowned Ganga line, Konguni-mahārājādhirāja paramēśvara śrī Śivamāradēva

Lines 79—83

His younger brother's son was Rājamalla whose arms were engaged in destroying the prosperity of hostile kings and whose feet were bright with the edges of the *lapis lazuli* gems in the ornamental bands of the crowns of (tributary) kings Rising like the moon, full of splendour cool rays (hands cool to touch), and shining digits (learning) and illumining the sky of his own kingdom which had been overcast by the darkness of the night of the Rāshtrakūta, he drew to himself by the force of arms the great goddess of his kingdom who had been dwelling in the abodes of his enemies and along with her he also took with him the damsel of fame.

Lines 83—87.

Further. he made the quarters bright with the stream of his fame which spread like the rays of the moon shining brightly in the sky after the season of.

clouds had expired He was (like a) great caravan merchant skilled in making marches across impenetrable forests of difficulties. He was a Mandara mountain churning the ocean of the army of the enemies equipped with elephants full of ichor. He was a sun in the firmament the Ganga race He was a mass of prowess.

Lines 88—95

Also The streams of blood jutting out from the body of a great warrior whose head has been severed by the sword of the king (Rājamalla) appeared like the tongues of flame of his anger He was tightly embraced, as it were, by the goddess of royal power attached to him by the assemblage of his good qualities Greed did not dare even to look at him as if afraid of his terrible prowess. Like Brahma he dwelt in Kamala (lotus flower; the goddess of wealth served him). Like the sun he prospered every day with rising brightness and burnt with the bright rays of his prowess the mass of mountains (whose wings were lost) the hostile kings Like Lakshmana he brought joy to Sumitrā (good friends) and was skilled in following Rāma (good women) Like Bharata he was a companion of Śatrughna (he had ministers who killed enemies) Like Abhimanyu he delighted Subhadrā (good people) Like summer he was devoid of sins (the nights were declining). Like the rainy season he removed dust (curbed his passions) Like the autumnal season (śarat) he shone with the assemblage of great swans (kings)

Lines 95—97

His fierce enemies had to suffer rough handling at his hands like the breasts of newly married damsels.

Lines 97—101

He was a Śankara (god beneficent) but not the destroyer of Daksha's sacrifices (not a destroyer of sacrifices made by competent persons). Though he was Mars (delighter of the earth) he was not a cruel planet (kind in his dealings) Though he was a royal sage he defeated Viśvāmītra (conquered the enemies of the earth). He was the abode of the gems his great fame but how was he not a receptacle of poison (water)? He was a mass of great brilliance and yet how could he be an assemblage of lotuses (bestower of wealth)? Ever pleasant to the eyes and dear how could he be a mass of terrible heat (great glory)? How could he cause delight to flowers (good people or the learned men)? All this is strange

Lines 101—111

By him, Satyavākya Konganivarma-dharma-mahārājādhirāja-paramēśvara Permānadi, deeply versed in the teachings of Chānakya, with a clear insight into the Nīṭisāstra (Science of Polity), a great seer (who can look into the past, present and future), purified by contemplating on the feet of Viṣṇu (*lit.* adorned with Kaustubha) was granted free of all imposts, for the increase of the merit and fame of his parents and of himself, the village named Perjjarangi, situated in Edeḍiṇḍe

Seventy in Marugare-vishaya at the time of the solar eclipse which has the power to remove all the sins of Kali, in the first year of his prosperous reign, seven-hundred and forty-one years having expired (in the Śaka era) to the auspicious Nāgadēva-bhatta, deeply versed in the Rīg Vēda, his mind being solely bent on doing good to others, engaged in serving the gods and Brahmans, son of Tadangutti Sōmayāji-bhatta, skilled in the performance of all sacrifices, ever tasting the Sōma juice, and grandson of Bhattavineyadi who was a lamp to the Bhāradvāja lineage.

Lines 111—121.

Its boundaries are thus determined.—North-eastern boundary, the extreme southern end of Gāma-gudda tank—the eastern boundary, the extreme western end of the goldsmith's tank at some distance comes the eastern corner of Śīgegere tank, then the edge of the washermen's tank then the banyan tree, then the canal from the Māhakāra tank then the western end of Vaikonta tank. then the southern end of Tōndigere tank then at some distance the southern end of Nīdugatti then Sinnapāshāna boulder and near it the Great Banyan tree. then the southern end of Nokkigere then the southern end of Tēnandākagere then Pihyāl, then the western portion of Sirikkagarega tank then the boundary of the three villages formed by the Aśvattha tree then the southern end of Nallūr tank. then the southern part of Madavadi tank then the southern part of Komara tank. then the tamarind tree named Mahāmadhu. thus is it bounded

Lines 121—130

The witnesses to this gift are the subjects of the Ninety-six Thousand Province.

He who either out of greed or infatuation seizes this will be guilty of the five great sins : he who protects this will acquire merit The following are the verses of Manu relating to this —He who confiscates his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. The earth is enjoyed by several kings beginning with Sagara Whosoever is the ruler of the land at a time will get the merit of the gift of that land. The property of the Brahmans is a terrible poison (if seized). Poison is (really) no poison Poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons

The plot of wet land of the sowing capacity of 4 khandugas of paddy and the *kangu land*? of the sowing capacity of 2 khandugas should also be protected like gifts made to Brahmans

This śāsana is written by Viśvakarmāchārya, an authority for all arts and versed in the fine arts.

Note.

This is a copperplate grant consisting of 7 plates, each measuring $8\frac{1}{2}" \times 5"$ and a ring, $4\frac{1}{2}"$ in diameter, bearing the seal of an elephant. The

Description.

seal is oval in shape and measures $2" \times 1\frac{1}{2}"$. The edges of each plate have raised rims in order to protect the characters in the plates. The plates seem to have been buried in the earth for a very long time and were very rusty when received in the office. The last plate has no writing. Of the remaining plates, the first has writing on one side only while the others are written on both the sides. 12 lines of writing are found on each surface of the plates except on the back surface of the 6th plate where there are only 10 lines. Each line consists from 28 to 34 letters. The ring had not been cut at the time the plates were received.

The grant is engraved in Old Kannada characters. The letters are well formed.

Paleography

They are deeply and finely cut. The characters belong to the early 9th century A.D. and resemble the alphabet of the Manne plates (M.A.R. 1910, p. 24) and Nelamangala 60 (E.C. IX). The test letters *bha*, *la*, *ra*, *ka*, *ja* all belong to that period. Some orthographical mistakes are found in the plates. (IIa. L. 1, IIIa. LL. 5, 7, etc.) Instead of *Uvadhṃānva*, *ra* is duplicated with *pa* and *ra* (Ib. L. 7, 10). The front surface of the 6th plate has a number of mistakes.

Language.

The language is Sanskrit throughout and is written in a grand *champu* style with prose and verse. In many places *alpaprānas* are written for *mahāprānas*, short vowels for long vowels and *ra* for *ri*. In plate V a, *hathēna* is written for *hathēna*. But these and such other mistakes may be due to the carelessness of the engraver. The language is generally correct, though the orthography is bad.

The scribe

The grant is stated to have been engraved by Viśvakarmāchārya, an authority on all arts and versed in the fine arts. The name Viśvakarmāchārya appears in many Ganga grants (M.A.R. 1910, p. 24; E.C. VI, M. 36; E.C. IX, Nl. 60 of the date 797 A.D. and E.C. XII, Nj. 269 of 904 A.D.) In Mūdagere 36, the engraver is *sarva-kalāntarpātī chitrakalābhṛṣṇa* Viśvakarmāchārya. This inscription belongs to the time of Śrīpuruṣa and its date is about 750 A.D. The date of the present grant is 819 A.D. The name Viśvakarmāchārya may have been the family name and may have come down from father to son. Mr. R. Narasimhachar says that it appears to have been the usual title of the court engraver (M.A.R. 1907, p. 20).

Are the engravers of the present grant, the Dāvangere plates of the present report No. 34, the Jāvali plates and the Manne plates one and the same? The characters of

all these four plates resemble one another and the name Viśvakarmāchārya occurs in all of them. If this is so, we have to say that Viśvakarmāchārya lived for a long time.

For the work of engraving the plates, the scribe was granted 4 khandugas of wet land and 2 khandugas of grain (*Kangu*) land. It is also requested that the grant be protected as a grant to the Brahmans.

The record registers the gift of the village Perjjarangi belonging to Edeinde 70 in Marugere Vishaya, free of all imposts by the Ganga king Rāchamalla in his first regnal year for the increase of his merit. The donee was Nāgadēvabhatta, grandson of Bhatta Vinaya and son of Tadangutti Sōmayāji of Bhara-dvāja gōtra. He was well-versed in Rīgvēda, was engaged in doing good to others and was a worshipper of gods and Brahmans. His father, skilled in the performance of sacrifices, was ever tasting the Sōma juice.

The village Perjjarangi which was granted is stated to have been in Edeinde 70 of Marugere Vishaya. The boundaries of the village are also given. Marugere Vishaya is referred to in some other inscriptions also. In an inscription at Hirigundugal Marugere nādu is referred to as ruled by Siyagella during the reign of the Ganga king Śrīpurusha. An inscription at Srīngēri (M.A.R. 1916, p. 44) and the Mallonahalli copper plate grant of Avinīta, also mention Marugere Vishaya. But it is difficult to identify the place. The vīragals at Hirigundugal indicate that the village was a place where some important battle was fought. The Ganga king Śivamāra died there while fighting with the Rāshtrakūtas (M.A.R. 1910, p. 24), and the reference to Marugere Vishaya in one of the lithic records there indicates that Hirigundugal might have belonged to Marugere Vishaya. In the present record the boundaries of the village given are mostly tanks. There are a number of tanks around Hirigundugal. So Perjjarangi might have been in those parts. But no village mentioned in the grant is found in that taluk now.

The date is given as S 741 equivalent to the first regnal year of Rāchamalla. No other details of the date are given except that there was solar eclipse on the day the grant was made. In S 741 the solar eclipse occurred only on the new-moon day of the dark half of Āshādha which corresponds to Sunday, 26th June 819 A.D. This might have been the date intended in the grant.

No grant of the Ganga king Rāchamalla I had so far been discovered and the present one is thus the first copper plate grant which can definitely be assigned to him. His name, of course, had appeared in some vīragals. The Manne copper plates published in M.A.R. 1910, p. 24, belong to a Rāchamalla who is supposed to be the Western Ganga king Rāchamalla I by Mr R. Narasimhachar. But the Rāchamalla

of the Manne plates seems to be different from Rāchamalla I of the famous Ganga lineage, because the genealogy given in the Manne plates is quite different from the usual Ganga genealogy found in many Ganga grants. The present record on the other hand gives the regular Ganga genealogy of the known genuine Ganga copper plates. As regards the date also the present grant differs from the Manne plates. While the present grant gives Ś 741 as the first regnal year of the king Rāchamalla, the Manne plates give Ś 750 as the 12th regnal year, which can only be the 9th regnal year according to the present grant. It is not possible to make up this difference of 3 years. Again the Sanskrit language of the Manne plates is very corrupt, while that of the present grant has comparatively few errors. Thus we can leave off the Manne grant either as a forgery or as belonging to some other Ganga prince of the same name.

These plates of Rāchamalla closely resemble Nelamangala 60 of E. C. IX and Yedatore 60 of E. C. IV regarding the genealogy and the details relating to the kings up to Śivamāra. Kongunī Varmma, his son Mādhava, his son Harivarmma, his son Vishnugōpa, his son Mādhava, his son Avinīta, his son Durvinīta, his son Mushkara, his son Śrīvikrama, his son Bhūvikrama or Śrīvallabha, his brother Śivamāra, his grandson Śrīpurusha and his son Śivamāra are all given the usual epithets as in the abovementioned plates.

With regard to Rāchamalla the present inscription gives the following details. His arms were engaged in destroying the prosperity of hostile kings, his feet were bright with the edges of the *lapis lazuli* gems in the ornamental bands of the crowns of tributary kings, he drew to himself the great goddess of his kingdom who had been dwelling in the abode of his enemies (*i.e.*, the Rāshtrakūtas) and along with her he also took with him the damsel of fame, he made the quarters bright with the stream of his fame, he was (like a great caravan merchant) skilled in making marches across impenetrable forests of difficulties, he was a Mandara mountain churning the ocean of the army of the enemies equipped with elephants full of ichor and he was a sun in the firmament the Ganga race.

Rāchamalla is Śivamāra II's younger brother's son and his father is not named in this record. But we know from other sources that his father was Vijayāditya (*see* Kudalūr plates of Mārasimha, M. A. R. 1921). In Vallimalai inscription (E. I. Vol. IV, p. 140) which belongs to Rāchamalla himself his father is stated to be Ranavikrama which seems to be the title of Vijayāditya. In an inscription at Kondajji agrahāra also one Ranavikrama is stated to have granted some land during the reign of Śrīpurusha. This Ranavikrama also might be identical with Vijayāditya. Śivamāra had a son by name Mārasimha who granted some land in A.D. 897 (Manne plates). But the fact that Rāchamalla succeeded Śivamāra to the throne indicates that both Vijayāditya and Mārasimha might have died before Śivamāra and that Śivamāra had no other male issues to succeed him.

There was constant war between the Gangas and the Rāshtrakūtas during the reign of Śivamāra Śivamāra was twice imprisoned by the Rāshtrakūtas and reduced to the galling position of a feudatory To regain independence appears to have been the one object next to his heart and in his persistent attempt to achieve it he nobly sacrificed himself (M A R 1910, p 24) Rāchamalla seems to have succeeded Śivamāra on the throne with the main object of fulfilling his uncle's ambition of liberating the Ganga kingdom from the clutches of the Rāshtrakūtas. To his good fortune the Rāshtrakūta sovereign Gōvinda III, a terror to the Gangas, had died by the time of his accession to the throne and immediately, during the very first year of his reign, Rāchamalla seems to have declared independence, which fact is mentioned in the present grant

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A copper plate grant of the Madhura chief 'Irumalanāyaka in the Vyāsarāya mutt at Sōsale, T-Narasipur Taluk.

ಈ ನರಸೀಪುರ ತಾಲ್ಲೂಕು ಸೋಸಲೆಯಲ್ಲಿ ವ್ಯಾಸರಾಯ ಮಠದಲ್ಲಿ ಮಧುರೆಯ ತಿರುಮಲನಾಯಕನ ತಾಮ್ರಶಾಸನ

ಒಂದು ಹಲಗೆ ತೆಲುಗು ಭಾಷೆ

ಪ್ರಮಾಣ 9½"×7½"

ಮುಂಭಾಗ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷಂ ೧೫೬೪
- 2 ಅಗುನಟ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರಂ ಮೈಶಾಖ ಶುದ್ಧ ಪೂರ್ಣಿಮೀ ಚಿತ್ತಾ
- 3 ನಕ್ಷತ್ರಂ ಯಂದುವಾಸರಮುಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿಪ್ರಾಜಕಾ
- 4 ಚಾರ್ಯಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಶಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಲೈನ ಶ್ರೀಮದ್ರಾಮ
- 5 ಚಂದ್ರ ದೇವುಳ್ಳು ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕಲೈನ ಪದವಾಕೃ ಪ್ರಮಾಣ
- 6 ಪಾರಾದಾರ ಪಾರಿಣಾ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಲೈನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀಮದ್ವ್ಯಾ
- 7 ಸರಾಯಲವಾರು ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರಲೈನ ಶ್ರೀ ಶ್ರೀಮದ್ವ್ಯಾಸರಾ
- 8 ಯಲವಾರು ಮರಂ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ತ್ರಿಕಾಲಪೂಜ ಅನ್ನದಾನಾನಿ
- 9 ಕಿ ಕಾಶ್ಯಪ ಗೋತ್ರಲೈನ ಮಹ ರಾಜ ರಾಜಮಾನ್ಯ ರಾಜೇಶ್ರಿ ಪೃಥ
- 10 ವೀ ಸಾಂಬ್ರಾಜ್ಯ ಶೇಯುಂಚುಟಗಾನು ವಿಶ್ವನಾಥನಾಯನಿಯ್ಯ ವಾರಿ ಪೌ
- 11 ತ್ರಲೈನ ಮುದ್ದುಕೃಷ್ಣಪ್ಪನಾಯನಿ ಪುತ್ರಲೈನ ಮುದ್ದುವೀರಪ್ಪನಾಯನಿ ವಾ
- 12 ರುಲೂ ಶ್ರೀ ತಿರುಮಲನಾಯನಿಯ್ಯವಾರು ಮಾಯೆಲುಬಡಿ
- 13 ರಾಜ್ಯ ಮಂದ್ರುಮಾ ಉಭಯಮುಗಾನು ಮಧರ ಶೀಮಲೋ ವೇಗವ
- 14 ತಿಕಿ ಉತ್ತರಂ ಪೆದ್ದಕಡಪು ಕೊಂಡಾನಿಕಿ ತೂರ್ಪು ಶಾತ್ಯಾರು
- 15 ಕು ತೂರ್ಪು ಹನುಮಂತ ಗುಡಿಕಿ ಅಗ್ನೇಯಮೂಲಲೊ ಯೆ
- 16 ರ್ರಂ ಪಡ್ಡಿ ಚಿಣ್ಣಣಿ ಚೆರುವುಕು ಪಡಮರ ಕೊನಗಟ್ಟ ತೂರ್ಪುಮ
- 17 ರಂಗುಳಿ ಯೆರುಕು ಪಡಮರ ರಾಮೇಶ್ವರ ಗಟ್ಟಮಳ್ಳು ಅಗ್ನೇಯಮೂ
- 18 ಲವರಕು ದಕ್ಷಿಣಂ ಮೂಲಲೊ ಮರಂಗುಳಿಯೆರುಕು ಪಡಮ

19. ರಮಿಟ್ಟಿಗಿಟ್ಟಿ ಪಡಮರ ಶಾತ್ಯಾರುಯೆರು ಪಡಮರ ಕೊರವಂಗುಳಿ
- 20 ಅಯ್ಯನಾರು ಗುಡಿ ಪಡಮರ ಅಳಗಾಪುರಿ ಯೀಶಾನ್ಯಂ ಅ
- 21 ಶ್ರೀ ತಿರುಮಲಯ್ಯವ್ರಾಲು (ದೊಡ್ಡ ಅಕ್ಷರದಲ್ಲಿ)
- 22 ಯನಾರು ಗುಡಿ ಉತ್ತರಂ ಕರಡು ಪೆರುಮಾಳು ಕೊಂಡಗುಡಿಕಿ
23. ತೂರ್ಪು ಶಾತ್ಯಾಕುಕು ತೂರ್ಪು ಹನುಮಂತಗುಡಿ ಚತು
24. ಸ್ರಂ ಅಯ್ಯಾರು ನಂಜ್ಜಪುಂಜ್ಜ ಮಾವಡಮರ ವಡ ತೋಪು
25. ತೊರವು ಜಲ ತರು ಪಾಪಾಣ ಸಹಿತಮುಗಾ ಯೀ ಶು
26. ಭ ದಿನ ಮಂದ್ರು ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯಲವಾರು ಮರಂ ಗೋಪಾ
- 27 ಲ ಕೃಷ್ಣಸ್ವಾಮಿ ಅನ್ನದಾನಾನಿಕಿ ಸಹಿರಣ್ಣೋದಕ
- 28 ಧಾರಾಪೂರೈಮುಗಾ ಕಟ್ಟಡ ಶೇಶನಾರಂಗನಕ ಪು
- 29 ತ್ರ ಪೌತ್ರ ಪಾರಂಪರೈಮುಗಾ ಆಚಂದ್ರಾರ್ಕ ವಂಶಮುಗಾ
- 30 ಅನುಭೋಗ ಕಲವಾರು ಯೀ ಪ್ರಕಾರಮುಗ ಮಹಾರಾಜ ರಾಜ
31. ಮಾನ್ಯ ರಾಜೇಶ್ರೀ ಅಖಂಡಮಂಡಲಾಧೀಶ್ವರರೈನ ಶ್ರೀ ತಿರುಮ
32. ಲನಾಯನಿಯ್ಯವಾರು ಸಹಿರಣ್ಣೋದಕ ದಾನ ಶಾಸನಂ
- 33 ರಾಶಿಂಚ್ಚಿಯಿಚ್ಚಿನಾಮು ಯೀ ಶಾಸನಾನಿಕಿ ಸಾಕ್ಷಿ ಸೌಂದ್ರರ ರಾ
- 34 ಜ ಸ್ವಾಮಿ ಮೀನಾಕ್ಷಿ ಸುಂದರೇಶ್ವರಲು ಸೂರೈಚಂದ್ರಾಲು
- 35 ಆಕಾಶವಾಣಿ ಭೋದೇವಿತಿಲ ಯೀಗ್ರಾಮ ಭೊದಾನಂ ರಾಶಿಂ
- 36 ಚ್ಚಿ ಇಚ್ಚಿನಾಮು ಯಿತಿ ರಾಮನಾಶಾಲಿರಾಶಿನದಿ ಯೀ ಧರ್ಮಾ
- 37 ನಿಕಿ ಯೆವರು ವಿಘಾತಂ ಶೇಸ್ತನಾರೋ ವಾರು ಕಾಸಿಲೋ ಗೋಪ
38. ತೈ ಶೇಶಿನ ಪಾಪಾನಾ ಪೋಗಲವಾರು ಧನುಷ್ಯೋಟಿಲೋ ಬ್ರಂ
- 39 ಹೈ ಹತ್ಯ ಶೇಶಿನ ಪಾಪಾನಾ ಪೋಗಲವಾರು
- 40 ದಾನಪಾಲನ ಯೆರ್ಮುಫೈ ದಾನಾಫೈಯೋನುಪಾಲನಂ ದಾನಾ
41. ತೈರ್ಗಮವಾಪ್ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ

ಹಿಂಭಾಗ—

42. ಸ್ವ ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
- 43 ನಂ ಪರದತ್ತಾಪ ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇ
44. ತ್ ||

Transliteration.

Front—

- 1 svasti śrī vijayābhyudaya Śālivāhana saka varsham 1564
2. agunati Chitrabhānu-samvatsaram Vaiśākha śuddha purnami Chittā
3. nakshatram Yimdu-vāsaramulu śrīmat-paramahansa parivrājaka-
- 4 chāryalaina śrīmad-vaishnava śiddhāmtta-pratishtāpanāchāryalaina śrīmad-Rāma-
5. chamdra dēvullu divya śrīpāda-padmārādhakalaina pada-vākya pramāna
6. pārādāra-pārinā sarva tamtra-svatamtrulaina śrī śrī śrīmad Vyā-

7. sarāyalavāru Vidyā-simhvāsanādhīśvaralaina śrī śrīmad Vyāsarā
- 8 yalavāru matham Gōpālakrishnasvāmi trikāla pūja anna-dānāni-
- 9 ki Kāsyapa-gōtralaina mahārāja-rājamānya rājēśrī pritha-
10. vī sāmbrajya śēyumchutagānu Viśvanāthanāyanīyyavāri pau-
- 11 tralaina Muddukrishnappa-nāyani putrulaina Mudduvīrappa- nāyani vā-
- 12 rulu śrī Tirumalanāyanīyyavāru mā yelubadi
- 13 rājyamamddu mā ubhayamugānu Madhara-sīmaiō Vēgava-
14. tiki uttaram Peddakaḍapu-komdāniki tūrpu Śātyāru-
15. ku tūrpu Hanumanta gudiki āgnēya mulalō Ye-
- 16 rram paddi chinnene cheruvuku padamara Konagatta tūrpu ma-
- 17 ramguli yeruku padamara Rāmēśvara gatta mallu āgnēya mū-
18. lavaraku dakshinam mūlalo maramguli yeruku padama-
- 19 ra mittigatti padamara sātyāru yeru padamara Koravamgula
20. ayyanāru-gudi padamara Alagāpuri yīśānyam a-
- 21 (in bold letters) sri Tirumalayyavrālu-
22. yanāru gudi uttaram karadu perumālu komda gudiki
- 23 tūrpu sātyākuku tūrpu Hanumanta gudi chatu-
- 24 sram Ayyūru namjja pumjja māvada mara vada tōpu
25. toravu jala taru pāshāna sahitamugā yī śu-
- 26 bha dinamamddu śrīmad Vyāsarāyalavāru matham Gōpā-
- 27 lakrishna svāmi anna-dānāniki sahananyōdaka-
- 28 dhārā pūrvamugā kattada śēśanāramganaka pu-
- 29 tra pautra-pāramparyamugā ā-chamdrārka-vamśamugā
- 30 anuubhōga kalavāru yī prakāramuga mahārāja rāja-
- 31 manya rājēśrī akhanda-mamdalādhīśvaralaina śrī Tirumala
- 32 nāyanīyyavāru sa-hiranyōdakadāna-śāsanam
33. rāsīmchchi yichchināmu yī śāsanāniki sākshi saumddara rā-
34. jasvāmi Minākshi śumdarēsvarulu sūrya chamdrālu
35. ākāsa Vāni bhūdēvītilu yī grāma bhūdānam rāsīm
- 36 chchi ichchināmu yitī Rāmanāśāli rāśinadi yī dharmā
37. niki yevāru vigātāta śestunārō vāru Kāsilō gō-ha-
38. tyā śēśina pāpānā pōgalavāru Dhanushkōtilō Bram-
- 39 ha hatya śēśina pāpānā pōgalavāru
40. dāna-pālanayer madhye dānā chhrēyōnu pālanam dānā
41. t svargam avāpnōti palanād achyutam padam

Back side—

- 42 sva dattā dvigunam punyam para dattānu pāla-
43. nam paradattāpa hārēna sva-dattam nishphalam bhavē
- 44 t ||

Translation

Be it well. In the year 1564 of the victorious Śālivāhana era, the year Chitrabhānu, on Monday the full moon day of the bright half of Vaiśākha, when it was Chitta constellation —

For the worship of the god Gōpālakṛṣṇasvāmī and for feeding in the matt of the illustrious paramahansa parivrājakāchārya, Vaishnava-siddhānta-pratishthāpanāchārya, worshipper of the lotus-feet of the god Rāmachandra, padavākya-pramāna-pāivāra-pārīna, sarva-tantra-svatantra, lord of the throne of learning (Vidyā-simhāsana) of Vyāsarāya, the illustrious Vyāsarāya —

Mudduvīrappa-Nāyaka and śrī Tirumla-Nāyaka, sons of Muddu-Kṛṣṇappa-Nāyaka and grandsons of mahārāja, rājamānya rājē śrī Viśvanātha-Nāyaka of Kāśyapa-gōtra, ruler of the kingdom of earth.

In our kingdom, Madhura Sīma, we have ordered the grant of Ayyūr (the boundaries of which are given in detail) with wet and dry lands, *māvada maravada* (?) gardens, streamlet, water, tree and stone, on this auspicious day, for the offering of food for the god Gōpālakṛṣṇasvāmī in the matt of the illustrious Vyāsarāyasvāmī with gold and pouring of water. Therefore this can be enjoyed by sons and grandsons in succession till the moon and sun endure. Thus we, Mahārāja rāja-mānya rājēśrī akhanda mandalādhīsvaya, śrī Tirumala Nāyaka, have given this dāna sāsana with gold and water in writing.

The witnesses to this sāsana: Saundara lājasvāmī Mīnākshī, Sundarēśvara, sun, moon, sky, Vānī and Bhūdēvī. We have given in writing this grant of village. Thus written by Rāmanāsālī. Whoever destroys this charity will incur the sin of killing a cow in Kāśī and of killing Brahmins in Dhanushkōṭi.

Note

This single copper plate record received from the Vyāsarāya matt of Sōsale refers to the gift of a village called Ayyūr in Madhura sīma to the god Gōpālakṛṣṇa in the matt of the illustrious parama-hansa parivrājakāchārya, Vaishnava-siddhānta-pratishthāpanāchārya, worshipper of the lotus feet of the god Rāmachandra, pada-vākya-pramāna-pāivāra-pārīna, sarva tantiasvatantia, lord of the throne of learning (Vidyā-simhāsana) of Vyāsarāya, the illustrious Vyāsarāya. The svāmī is not named and is called merely Vyāsarāya. The donor is the chief of Madhura named Tirumala nāyaka son of Muddukṛṣṇappa and grandson of Viśvanātha. Mudduvīrappa mentioned in the grant is the elder brother of Tirumalanāyaka. Tirumalanāyaka ruled the Madhura kingdom between 1623 and 1659 A.D. (Historical inscriptions of Southern India, p 364)

The date is given as ś 1564 Chitrabhānu sam. Vai śu Paurṇimā Chitta nakshatra and Induvāsara, corresponding to 4th May 1642, a Wednesday and not Monday

as stated in the record The constellation too does not agree. It is Viśākha and not Chitta Chitta occurs on Monday the 13th lunar day corresponding to Monday 2nd May 1642 which might be the date of the record

There is no signature of the donor in the end.

77.

In the same Vyāsarāya mutt, on the back side of the throne of the svāmi.

ಚ. ನರಸೀಪುರ ತಾಲ್ಲೂಕು ಸೋಸಲೆಯಲ್ಲಿ ವ್ಯಾಸರಾಯರ ಮರದಲ್ಲಿ ಸ್ವಾಮಿಗಳವರ ಸಿಂಹಾಸನದ ಹಿಂಭಾಗದ ಹಳೆಯ ಮಣಿಯ ಮೇಲೆ.

1. ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹಾಸನನಾಧೀಶ್ವರರಾದ ಶ್ರೀ
ಮದ್ವಿದ್ಯಾ ಪೂರ್ಣತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಮೆ||
- 2 ರದ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರಿಗೆ ಮೈಸೂರು, ಸಂಸ್ಥಾನಾಧಿಪತಿ
ಗಳಾದ ಶ್ರೀಮತ್ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಸೇವಾರ್ಥ|| ಶ್ರೀ||

Translation

Presented by the illustrious Krishnarāja Vadeyar, ruler of Mysore, to the god Gōpālākṛishna of the mutt of the illustrious Vidyāpūrnatīrtha-śrīpāda, lord of the throne of learning of the illustrious Vyāsarāya

Note

This records the grant of the above-mentioned throne to the god Gōpālākṛishna in the Vyāsarāya mutt by the Mysore king Krishnarāja Vodeyar III. The illustrious Vidyāpūrna tīrtha Śrīpāda is stated to have been the pontiff of the mutt at the time of the grant This is one of the numerous presentations given to the mutt by Krishnarāja Vodeyar III The record is not dated.

78.

On the plate covering the step of the gold mantapa of the same mutt.

Nāgarī characters.

ಅದೇ ಮರದ ಬಂಗಾರ ಮಂಟಪದ ಮೆಟ್ಟಲಿಗೆ ಹಾಸಿರುವ ತಗಡಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.

ನಾಗರಾಕ್ಷರ ಮತ್ತು ಸಂಸ್ಕೃತ ಭಾಷೆ

1. ಶ್ರೀಮದ್ವ್ಯಾಸೇಂದ್ರ ಸಿಂಹಾಸನ ಪರಿವೃಥತಾರೂಢ ಸುಪ್ರೌಢಕೀರ್ತಿ ಶ್ರೀವಿದ್ಯಾವಲ್ಲಭಾಖ್ಯ ವ್ರತಿಕುಲಪತಯೇ ಕೃಷ್ಣ ರಾಮಾ-
ಪತಯೇ ಕೃಷ್ಣರಾಮಾರ್ಚನಾರ್ಥೇ || ತುಂಗಶ್ರೀರಂಗಪುರ್ಯಾಂ ಶುಭವಿಭವ ಶರನ್ನಾಥಮಾಸಾದಿಪಕ್ಷೇ ಪಷ್ಚಾತ್ತಂ
ಶ್ರೀಪೂರ್ಣಪೂರ್ಣಪ್ರಭುರದಿಶದಿಮಂ ಮಂಡಪಂ ಹೈಮಮಗ್ರ್ಯಂ.

श्रीमद्यासेन्द्र सिंहासन परिवृढतारूढ सुप्रौढकीर्ति श्रीविद्या वल्लभाख्य व्रतिकुलपतये कृष्ण रामा-
र्चनार्थे || तुंग श्रीरंगपुर्यां शुभविभव शरन्माघमासादि पक्षे षष्ठ्यां श्रीपूर्णपूर्ण प्रभुरदिशदिमं मंडपं
हैममर्ग्यं.

Translation.

To the chief of ascetics named Vidyāvallabha, possessed of great glory and seated on the throne of the great Vyāsēndra, for the worship of (the gods) Kṛishṇa and Rāma, the auspicious Pūrṇaprabhu (Purnaiya) presented this excellent gold maṇṭapa (pavilion) on the 6th lunar day of the bright half of Māgha in the year Vibhava.

Note.

This records the gift of the gold maṇṭapa in the Vyāsarāya mutt at Sōsale by Dewan Purnaiya who was governing the Mysore State during the minority of the king Kṛishṇarāja Voḍeyar III from 1799 to 1811 A.D. The gift is stated to have been made at Seringapatam where Pūrṇaiya was residing, for the worship of the gods Kṛishṇa and Rāma. Of the images of these gods, the Kṛishṇa or Gōpālakṛishṇa image first came into the possession of the mutt during the time of its great guru Vyāsa-tīrtha. Rāma or Paṭṭābhirāma or Rāmachandradēvaru has been worshipped in the mutt since the days of Madhvāchārya, the founder of the Dvaita system.

Vidyāvallabhasvāmi, the donee, was an ascetic guru of the Vyāsarāya mutt whom the Mysore king Kṛishṇarāja Voḍeyar III later invited to the Mysore State from Kumbhakōṇam and built a mutt for him at Sōsale and presented numerous jewels to the deities worshipped in the mutt.

The date of the presentation of the gold maṇṭapa is given as Vibhava sam. Māgha śu 6 and corresponds to Saturday, 21st January. 1809 A.D. taking the only year Vibhava occurring during the period when Pūrṇaiya was the Dewan.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
175	47	No date—c 790 A.D	Gōvinda III
			GANGA.
131	31	4th regnal year—C. 610 A.D. . .	Durvinīta
208	75	Ś 741, solar eclipse—(?) Sunday 26th June 819 A D	Rāchamalla I
145	34	?	Rāchamalla I (?)
111	2	(?) Thursday 10th April 973 A.D....	Mārasinga
113	3	No date	Permādi (Mārasinga)
171	41	No date (10th century)	Nītimārga
			KADAMBAS
171	41	No date (10th century) ..	No name
201	68	Do (12th century)	Taila (?)
			CHALUKYA.
111	2	Thursday 10th April 973 A.D.	Tailapa II ...
190	61	Ś 923 Plavanga [Māgha] bahula Panchami Brhaspativāra—Thursday, 5th February 1002 A D.	Satyāśraya

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Appears to record the grant of some honour called Prabhūtunga to Prabhūtunga Māla by Prabhūtavarisha Gōvinda, in addition to some lands free of certain taxes

Registers the grant of the village Pennaūr in the Korikunda-vishaya by the Ganga king Durvinīta to Kāpālīśarma, son of Agnīśarma

Registers the gift of the village Perjjaṅgi belonging to Edeḍinde 70 in Marugere vishaya by the Ganga king Rāchamalla to Nāgadēva bhatta, grandson of Bhatta Vinaya and son of Tadangutti Sōmayāḷi.

Since an important plate is missing from the record, the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king. The first three plates give the Ganga genealogy up to Śivamāia II

Appears to record the death of a hero in a battle between the armies of Tailapa and Pañchala dēva. Pañchala dēva was a subordinate of Mārasinga, the Ganga king

Appears to record the death of Bhuvanāditya, son of Poletālva and the setting up of the stone in his memory by Biyyal, concubine of śrī Permādi

Records the grant of Bālgalchu upon the death of some hero, probably belonging to the later Kadamba dynasty which was subordinate to the Gangas

See above under Gaṅgas.

Records the death of Penma Kētayya, servant of Dāsara, the chieftain of Ballavenād, while fighting.

See above under Gangas

Appears to record the construction of a temple by Aychayya, his wife Arasabbe and his son, and the grant of some land to Amṛttarāsi.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
193	64	Ś 998 Nala sam. Pushya śu. 13 Ādityavāra—Sunday 11th December 1076 A D.	Bhuvanaikamalla Sōmēśvara.
193	63	No date (12th century)	Bhūlōkamalla ..
			HOYSALAS
173	42	Śārvarī sam.—1120 A D.	Bhujabala Vīraganga Poy-sala dēvaru (Vishnuvardhana).
170	40	Bahudhānya sam. Kār. śu. 1 Śukravāra Friday, 24th October 1158 A D.	Narasimha I ..
117	9	No date (12th century)	Jagadēkamalla (?) N a r a - simha I.
174	46	Śaivadhārī sam. Vaiśākha Amāvāsyā, Śukravāra Friday, 5th May 1228 A D.	Narasimha II
126	26	No date (about 1270 A D)	Narasimha III . .
123	22	Viśvāvasu and the constellation Pūsa.	No name
			CHOLAS
115	5	No date (early part of the 11th century)	Rājēndra Chōla I (?)
119	14	Do ..	Do
124	24	No date (about 1020 A.D.)	Do
			SANTARAS
186	57	No date (13th century)	Bīrarasa
			SINDAS
198	66	Ś 1088 Vyaya sam. Bhā. ba. 13 Ādi(?): Thursday, 25th August or Friday 23rd September 1166 A.D.	Īśvaradēva I

Contents and Remarks

Registers the grant of one *mattar* of wet land in the village Sirivolal by Nalleyāchāryar for the service of the god Siddhēśvara set up to the south of Bendeyakere.

Records the death of Kētaya of Manavāne in a cattle raid.

Appears to register the grant of some land on the death of a hero.

Records the installation of the image of Nandi in front of the god at the Mahādēva temple at Honnāvāra by Surigeya Gangana

Registers the grant of some land for the service of food offerings of the god Kūttādun-dēvar.

Records the grant of 10 gadyānas for the stone work of the pavement in the Sōmanātha temple by the pupils of Chikka Bhērundana matha.

Registers the grant of some village to the mahājanas of Chikka Sōmanāthapura by Narasimhadēvarasa

Contains some titles of the Hoysala kings.

Gives the details of the boundaries of some land granted perhaps to the Appramēya-svāmi temple at Malūr.

Registers the grant of some land for purchasing oil to light two lamps every day before the god Apramēya at Malūr.

Two khandugas of land are stated to have been granted to the god Krishnadēva.

Describes the exploits and death of a warrior named Kāleya in some battle

Records the exploits and death of a hero named Mallagauda in some battle probably against Baligauda

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR
156	37	Ś 1283 Śārvarī sam Āśvī. su. 13— Wednesday, 3rd Sept 1360 A.D.	Bukkarāya I .
179	50	No date (latter half of the 14th century).	Harīhara II ...
181	53	Ś 1301 Kālāyuktī sam Pushya ba 3 Monday, 26th Dec. 1379 A.D. ?	Do
204	72	Ś 1314 Viśhu sam. Śrā śu 10 Wednesday—20th July 1401 A.D. ?	Do ...
129	29	Virōdhī sam Kār. śu 10, Thursday— 18th October 1409 A.D. Friday ?	Do
188	59	Vayisākha ba. 3 Wednesday (15th century A.D.)	Pratāpa Virūpāksharāya
168	38	Ś 1458 Manmatha sam Mārgaśīrā ba 12—Tuesday, 21st Dec 1535 A.D.	Achyutarāya
			MYSORE.
236	78	Vibhava sam Māgha śu 6—Satur- day, 21st January 1809 A.D.	Dewan Pūrnaiya
166	39	Āngirasa sam. Phāl. ba. 30 Thurs- day—1st April 1813 A.D.	Krishnarāja Wadiyar III
205	73	14th Oct 1818 A.D.	Do
189	60	No date	Do
235	77	Do	Do
			CHIEFS.
			ARASA
204	72	Ś 1314 Viśhu sam. Śrā. su. 10 Wed- nesday—20th July 1401 A.D. ?	Jannarasa Vodeyar

Contents and Remarks

Records the grant of two villages to provide for the ceremonies of the god Janārdana of Pālya, by Tippāmātya.

A *nishidhikal* set up, probably, on the death of a female during the reign of Brahma of Tavanidhi, a subordinate of Harihara II

Records the death, by the rite of *sanyasana*, of Bommana, ruler of Tavanidhi.

This is a *vīragal* recording the death of a warrior named Turabagauda in the battle against Malapa Turabagauda appears to have been the Dannāyaka of Jannarasa Vodeyar of Araga, himself a subordinate of Harihara II.

Records the setting up of the garudagamba by Baireyanāyaka, son of Sonniyanāyaka in front of the Chennakēśava temple at Jāla Sonniyanāyaka was a general under the Vijayanagar king Harihara II

This is a *vīragal* recording the death of some gauda and his wives

Records the grant of some land to the god Janārdana of Savanipālāya by Raghupatirāja Vodeyar, Kempasingaya of Bemaratūr and the ruler of Pākonta The donors appear to have belonged to a mutt of Pradyumna Vodeyar Raghupatirāja Vodeyar was the brother-in-law of Tirumalarāja mahā arasu, a subordinate of Achyutarāja

Records the gift of the gold mantapa in the Vyāsarāya mutt of Sōsale by Dewan Pūrnaiya.

Records the grant of some land of the value of 12 varahas for the worship and other ceremonies of the Rāmēśvara temple at Mahārājanadurga by the King

Records the grant of some lands by the King to Bakshi Bhīmarao of the Huzur Savār Kacheri in recognition of the able and distinguished services rendered by the latter to the British and Mysore Governments

Records the presentation of the silver kirīta to the god by the King.

Records the grant of the throne to the god Gōpālākṣhna in the Vyāsarāya matt by the King.

See above under Vijayanagar

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			MADHURA
231	76	Ś 1564 Chitrabhānu sam. Vai. śu Purnima, Chitta constellation—Monday 2nd May 1642 A.D.?	Tirumalanāyaka
			BELAGUTTI
197	65	Ś 1612 Pramōdūta sam. Vai. śu. 15—Monday, 12th May 1690 A.D.	Bōle Narasapa Nāyaka
			MISCELLANEOUS
179	51	No date (c. 8th century A.D.)	No name
131	30	No date (c. 9th century A.D.)	Do
207	74	Ś 935 Pramādīcha sam. Āshāḍha śu. 10—Monday, 21st June 1013 A.D.	Do
200	67	Chālukya Vikrama era, 55th year Parīdhāvi sam. Māgha ba. Amā-vāsyā—Tuesday, 7th Feb. 1133 A.D.	Do
202	69	Ś 1318 Dhātu sam. Māgha śu. 4—Wednesday, 3rd Jan. 1397 A.D.	Do
203	71	Ś 1324 Chitrabhānu sam.—1402 A.D.	Do
180	52	Ś 1380 Vai. ba 6 Monday—8th July 1458 A.D. Thursday?	Do
129	28	Ś 1477 Vikrama sam. Māgha śu. 10—Tuesday, 21st Jan. 1556 A.D.?	Do
154	35	Parīdhāvi sam. Jyeshtha ba. 5—8th June 1612 A.D.?	Do

ARRANGED ACCORDING TO DYNASTIES AND DATES—*concl'd*

Contents and Remarks

Registers the gift of the village Ayyūr to the god Gōpālakrishna in the Vyāsarāya matt at Sōsale by the Chief.

Registers the grant of some land to the matt of the ascetic of Virattitōta by the ruler.

The record gives the name of Sīri Kagi who appears to have died fighting in the battle.

Contains merely the name śrī Nāgamāra written in the 9th century characters.

This is a *nishidhikal* set up in memory of a certain Mākabbeganti by Bichagauda.

Records the self-sacrifice of Bīrayya by entering fire in order to fulfil some oath.

Records the death of Samgeyanāyaka in some battle

Records the death of a hero named Ariyapa and his wives Dēmāyi and Mallāyi.

Records the death of Bommarasi as *sati* on the death of her husband Malapa

Records the presentation of a Nandikamba to the god Basavarāja by Nagarūra Basavarasa.

Records the grant of some land to Kantivodeyar by Dayenayakka

APPENDIX A

List of Photographs taken during the year 1941-42

Serial No	Size	Description	View	Village	District
1-5	12" × 10"	Archæological Exhibition	Views	Mysore	Mysore
6-7	8½" × 6½"	Do	Do	Do	Do
8-10	Do	Basti on hill	View of Gomata	Siavana-gudda	Do
11-12	6½" × 4¾"	Do	View of hill	Do	Do
13	Do	Basti on hill	Gomata with front mantapa	Do	Do
14	Do	Anjaneya temple	Anjaneya	Bihkere	Do
15	Do	Do	Brindavana	Do	Do
16	10" × 8"	Stone inscription	..	Bagur	Chitaldrug
17-18	Do	Copper plates—Sahigame grant of the Ganga King Konguni Muttarsa			.
19-20	Do	Copper plates—Chola-settipalli grant of Devaraya II			.
21-22	Do	Copper plates—Kānpura grant of Harihara II			...
23-24	Do	Copper plates—Pratap Bukkarajapura grant of the reign of the Vijayanagar king Harihara II			.
25	Do	Copper plates—seal			
26	6½" × 4¾"	Copper plate—Pratap Bukkarajapura grant of the reign of the Vijayanagar king Harihara II			
27-29	Do	Coin plates			
30-44	Do	Isila (Brahmagiri) Excavation finds		Brahmagiri near Siddapur	Chitaldrug
45	8½" × 6½"	Yoganarasimha temple	Yoganarasimha	Mudigere	Hassan
46-48	Do	Cromlechs	..	Kondajji	Do
49-50	Do	Allalanatha temple	Allalanatha	Do	Do
51	Do	Fort	Ganesa	Adagur	Do
52	Do	Isvara temple	Mahishasuramardini	Gonisomenahalli	Do
53	Do	Do	Mahishasuramardini and Sarasvati	Do	Do
54	6½" × 4¾"	Janardana temple	Rama shooting Mayamriga	Palya	Hassan
55	Do	Do	Kolata figure group	Do	Do
56	Do	Do	Janardana	Do	Do
57	Do	Nārāyana temple	Nārāyana	Chikkadalur	Do

APPENDIX A—contd.

Serial No	Size	Description	View	Village	District
58-59	6½" × 4½"	Carvings on a cocoa-nut shell		Koravangala	Hassan
60	Do	Harihariesvara temple	Ranganatha on lintel	Hariharapura	Do
61-63	Do	Cromlechs		Pungame	Do
64	Do	Mallikarjuna temple	Hoysala group (front)	Adagur	Do
65	Do	Do	Do (back)	Do	Do
66	Do	Kallesvara temple	Tower with Hoysala (group)	Do	Do
67	Do	Group of temples	South-west view	Kasipura (Bechirak)	Do
68	Do	Rama temple	Pillars of verandah	Do	Do
69	Do	Do	Sita	Do	Do
70	Do	Group of temples	Snake charmer in the main entrance	Do	Do
71	Do	Do	Bhakta figure	Do	Do
72	Do	Do	View of mantapa	Do	Do
73	Do	Kodandarama temple	South-west view	Hiremagalur	Kadur
74	Do	Do	Yoganarasimha	Do	Do
75	Do	Do	Venkatēsa (Mādhava)	Do	Do
76	Do	Isvara temple	Interior View	Do	Do
77	Do	Do	Jademuni (front)	Do	Do
78	Do	Do	Do (back)	Do	Do
79	Do	Do	Bull	Do	Do
80	Do	Do	Doorway	Do	Do
81	Do	Parasurama temple	Inscription	Do	Do
82	Do	Isvara temple	Dvarapala	Brahma-samudra	Do
83	Do	Do	Do	Do	Do
84	8½" × 6½"	Kodaguna Kaihat (a manuscript)	..	..	..
85	12" × 10"	Minute by the Most Hon'ble The Governor-General Dalhousie		Seringapatam	Mysore
86-89	8½" × 6½"	Paintings from Bijapur	..	.	.
90-91	Do	Chikkabbehalli. Giant of Krishnaraya			
92-93	Do	Vijayapura Inscription of the Ganga King Eneyappa (T N 253)	..	..	.
94	Do	Tadimalingi Inscription of Somanayaka (T N 222)	..	.	.
95	Do	Vijayapura Inscription of the Ganga King Muttarasa (T.N 252)		..	.
96	Do	Maddur Narasimhaswami temple Inscription on Chakrabandha	..		...
97	Do	Algod Inscription of the Ganga King Sripurusha	...		...

APPENDIX A—*contd.*

Serial No	Size	Description	View	Village	District
98	8½" × 6½"	Vijayanarayana temple Inscription of Rustum Khan Odeyar at Gundlupet	..	..	...
99	Do	Lakshmikantasvami Temple Inscription of Simhabhupati (Mysore 126)	...	.	...
100	Do	Talakad Inscription of Nitimarga Perma-nadigal (T N 204)	...	..	..
101	Do ..	Ayyanuru Inscription of Kulottunga Chola I (Hg 128)	.	...	...
102	Do ..	Tayalur Inscription of Nolambadhinaja, Maddur	Revised (South face)	...	...
103	Do ..	Do	Revised (North face) ...	..	..
104	Do .	Do	Revised (East) ..	...	..
105	Do .	Maiehalli Naisasimhasvami temple Inscription of the Chola King Rajendia I		..	..
106-122	Do ...	Devanagara Agrahara grant of Chikkadevaraja Odeyar	.	..	...
123-124	6½" × 4½"	Do	...	...	..
125-126	8½" × 6½"	Grant to the Vyasaraya Mutt by Vijayaraghunatha Setupati	...	.	..
127-128	Do	Yelavanka grant of Sri Ranganaja II to Sri Rama Chandra Tirtha Sripada of Vyasaraya Mutt		...	...
129-130	Do .	Jakkaiayanahalli grant of Krishnaraya to Vyasaraya Tirtha		..	...
131	Do	Chamarajesvara Temple at Chamarajanagar, Tower Inscription of Krishnaraja Wadiyar III			...
132-133	Do	Copper plate grant (T N 171)	.	..	...
134-135	Do .	Copper plate grant (T N 162)		..	...
135-136	Do ..	Copper plate grant (T N 162)		...	...
137-138	Do	Copper plate grant Seal of copper plate (Photo of Estampage) (Mysore 116)		.	...

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
139	6½" × 4½" ..	A coin from the excavation finds (enlarged)		..	..
140	Do ...	Yoganarasimha temple	Interior view	Macheri	Kadur
141	Do .	Do	Yoganarasimha	Do	Do
142	Do ..	Isvara temple	View	Tangali	Do
143-144	Do	Inscription on a boulder	Do	Hulikal	Do
145	Do .	Do	Sarasvati	Yellambalasi	Do
146	Do .	Gangesvara temple .	Doorway	Do	Do
147-152	Do ...	Kallesvara temple .	Figures on base of pillars	Garji	Do
153	Do ...	Do	Figure of Shanmukha	Do	Do
154	Do ...	Do	Navaranga doorway .	Do	Do
155	Do ...	Do	Interior view of Navaranga	Do	Do
156	Do ...	Do	Pillar in Navaranga	Do	Do
157	Do ...	Isvara temple	View	Mudigere	Do
158	Do ...	Do	Virabhadra	Do	Do
159	Do ...	Do	Venkatesa	Do	Do
160-161	8½" × 6½" ..	Do	Inscription stone	Do	Do
162	6½" × 4½" ..	Do	View of inscription stone	Do	Do
163	Do ..	Gangēśvara and Brahmesvara temples	North-east view	Asandi	Do
164	Do ..	Do	South-east view	Do	Do
165	8½" × 6½" .	Do	North-east view	Do	Do
166	Do ...	Do	South east view	Do	Do
167	Do ..	Do	View of pillars	Do	Do
168	Do ..	Virabhadra temple	South-west view	Do	Do
169-170	Do ...	Do	Railings on either side of doorway	Do	Do
171	6½" × 4½" ...	Yoganarasimha temple	East view	Shingapura	Do
172	Do ...	Do	Simhalalata	Do	Do
173	Do ...	Do	North east view	Do	Do
174	Do ...	Someśvara temple	Vessels found in Prasanna	Somapura	Do
175	Do ...	Kallesvara temple	Someśvara temple	Chennagiri	Do
176-177	Do ..	Balabasava	A pillar in Navaranga	Do	Do
178-181	Do .	Sannads in the custody of the Muslims at Nallu	...	.	Do
182	8½" × 6½" .	Narasimha temple .	Chintamani Narasimha.	Kudli	Shimoga
183	6½" × 4½" .	Seal of Devanagara Aghara grant of Chikkadevaraja Odeyar	.	.	.
184	} Do ...	T N 169, Supplement (Copper plate)	.	.	.
185		T N 172 Mysore Supplement (Copper plate)	.	.	.
186		Do	.	.	.
187-213	6½" × 4½" ...	Isila excavation finds, etc	.	Brahmagiri	Chitaldrug
214-238	8½" × 6½"	Do	.	Do	Do

APPENDIX B.

List of Drawings prepared during the year 1941-42.

1.	Hariharēśvara Temple, Hariharpura	...	...	Ground plan.
2.	Yōgānarasimha Temple, Mudigere	...	...	Do
3.	Lakshminārāyaṇa Temple, Aḍagūr	...	...	Do
4.	Navaraṅga doorway, Iśvara Temple, Hiremagalur	...	...	Pen sketch.
5.	Excavation No. 16, Brahmagiri	...	...	Do
6.	Do do	...	...	Colour drawing.

APPENDIX C

List of Books acquired for the Library of the Office of the Director of
Archæological Researches in Mysore, Mysore, during the Year 1941-42.

Sl No	Title of the book	Remarks
1	The Mysore University English-Kannada Dictionary (Part VI)	Received from the English-Kannada Dictionary Office, Bangalore
2	The Dvaita Philosophy and its place in the Vedanta	Received from the Registrar, University of Mysore, Mysore
3	Shimoga District Hand-book, 1939	Do
4	Kadur District Hand-book, 1938	Do
5	Chitaldrug District Hand-book, 1939	Do
6	Hassan District Hand-book	Do
7	Kolai District Hand-book, 1939	Do
8	Silver Jubilee Souvenir of Mysore University, 1941	Do
9	Copy of Mysore University Question Papers for 1941	Do
10	Yashodhara Charitreya Sangraha	Do
11	A Grammar of the Oldest Kanarese Inscriptions	Do
12	Purananama Chudamani	Do
13	Greekara Tatvasastra Sangraha	Do
14	The Mysore University Calendar, 1940-41-42, Vol I	Do
15	Hindudesada Bhucharite	Do
16	Kaveri Charitam, 1923	Do
17	Do 1923	Do
18	Subject Index to the Annual Reports on South Indian Epigraphy. (From 1887 to 1936) Madras	Received from the Manager of Publi- cations, New Delhi
19	List of Inscriptions copied by the Office of the Superintendent for Epigraphy, Madras	Do
20	Memoirs of the Archæological Survey of India, No 64	Do
21	Index to the Annual Reports of the Director General of Archæology in India (1919 to 1929)	Do
22	Memoirs of the Archæological Survey of India, No 53	Do
23	Memoirs of the Archæological Survey of India, No 63	Do
24	Epigraphia Indo-Moslemica for 1937-38	Do
25	Epigraphia Indica, Vol XXVI for April 1941	Do
26	Karnataka Inscriptions, Vol I	Received from the Director of Kannada Researches, Dharwar
27	Muru Upanyasagalu by Govinda Pai	Do
28	Three Lectures by K V Subramhanya Iyer	Do
29	Annual Report on Kannada Research in Bombay Province for the Year 1939-40	
30	The Prehistoric Archæology of North west Africa, Vol XIX--No I.	Received from the Peabody Museum, Cambridge, Massachusetts, U S A
31	Landa's relegion De Las Gosas De Yugatan, Vol XVIII	Do
32	A Topographical List of Travancore Inscriptions	Received from the Director of Archæology, Travancore, Trivandrum
33	South Indian Inscriptions	Received from the Superintendent, Govt. Press, Madras

APPENDIX C—concl'd

Sl No	Title of the book	Remarks
34	Selections from the Records of the Sringeri Mutt, Sringeri	Received from the Office of the Sri Sringeri Mutt, Sringeri
35	Excavation at Raigh, Dept of Archæological and Historical Research, Jayapur	Received from the Superintendent, Archæological Researches Dept, Jayapuri State, Jayapur
36	The Karnataka Mahabharata, Vol IX—Kainapaiva	Received from the Curator, Govt Oriental Library, Mysore
37	Tattvamuktakalapa, Vol II	Do do
38	Mysore Archæological Annual Report for 1940 ..	Received from the Director, Archæological Researches in Mysore, Mysore
39	Do for the Year 1940 ..	Do do
40	Kumararama ..	Received from the Editor, Minchinaballi, Dharwar
41	Sri Krishna Raja-Wadiyar IV	Purchased from Mythic Society, Bangalore

APPENDIX D.

Statement of Expenditure for the Year 1941-42.

Salaries —

		Rs	a	p	Rs	a	p	Rs	a	p
Director's Allowance (Rs 50 per month)	..	600	0	0						
Assistant to the Director (Rs 300-25-350)	.	4,200	0	0						
Establishment	..	6,715	1	0						
Watchman for excavation area	..	45	0	0						
					11,560	1	0			
Travelling Expenses	.				829	3	0			
Office Expenses —										
I Contingencies	.	619	7	3						
II. Museum	.	103	13	0						
III Printing	.	3,002	11	0						
IV Clothing to Menials	.	62	14	0						
V Furniture	..	492	0	0						
VI Photographs for sale	.	200	0	0						
					4,480	13	3			
Library	..	...			1	1	0			
Excavation	...	..			796	5	0			
								17,667	7	3
Receipts remitted to the Treasury—										
Sale proceeds of publications, photographs and hire charges of blocks								267	10	0
Total	...							17,935	1	3

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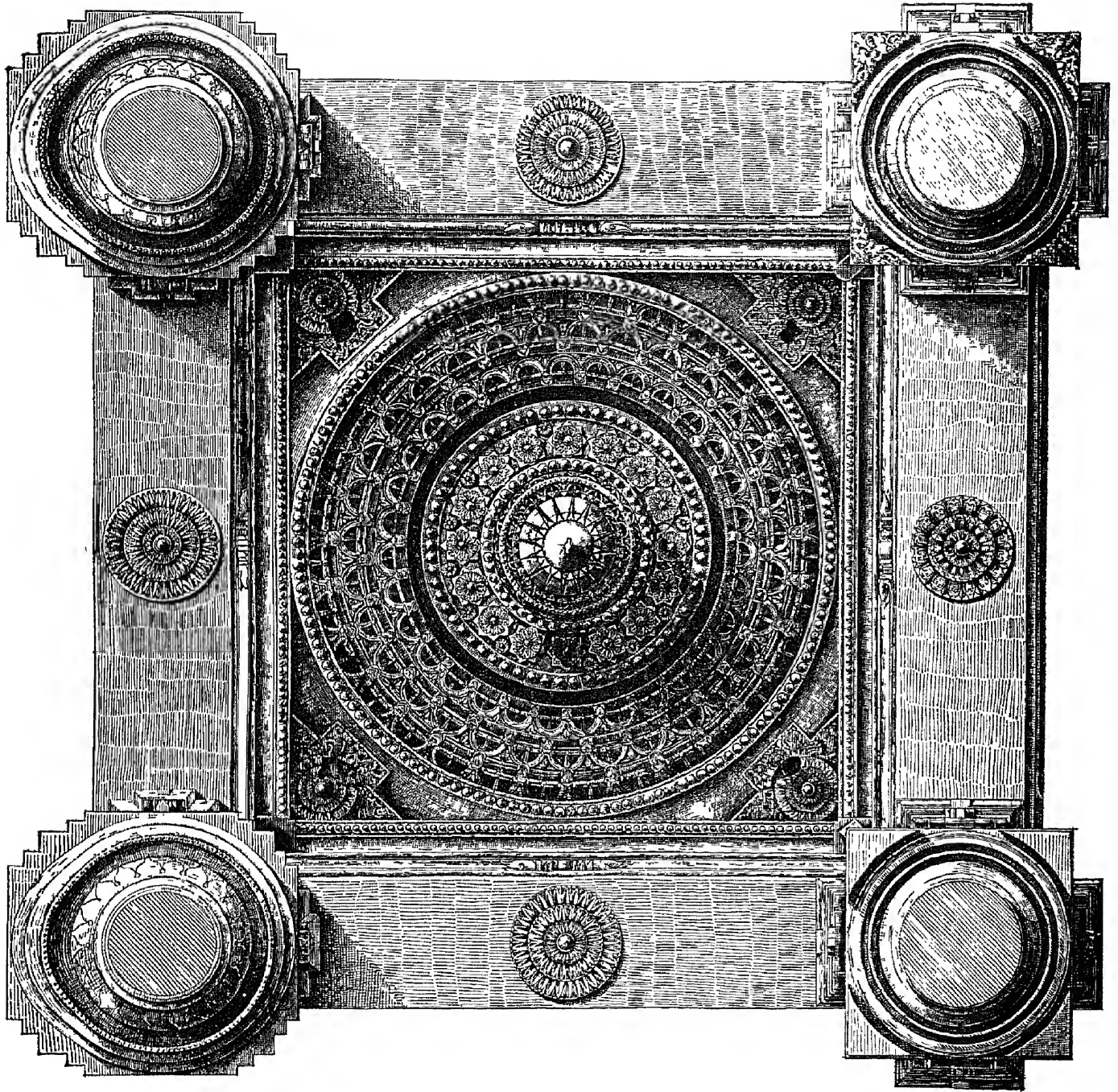
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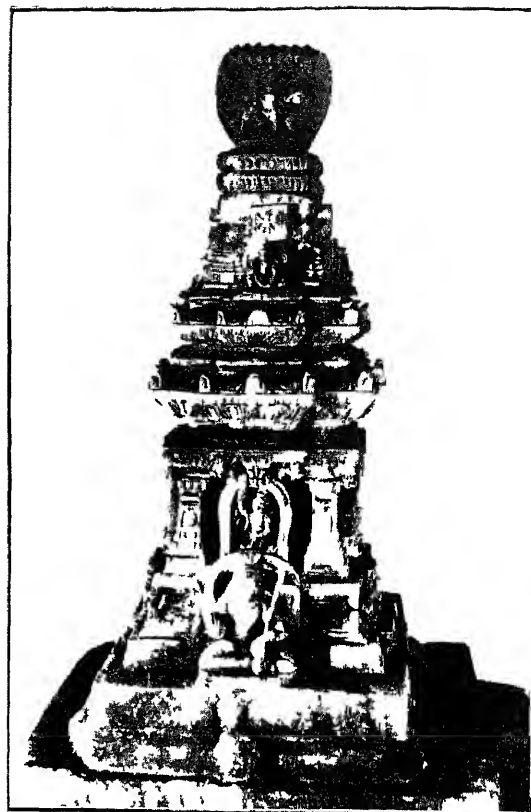
ILLUSTRATIONS



CEILING, KESAVA TEMPLE, SOMANATHAPUR



1 HANUMAN HANUMAN TEMPLE,
BILIKERE (p 18)



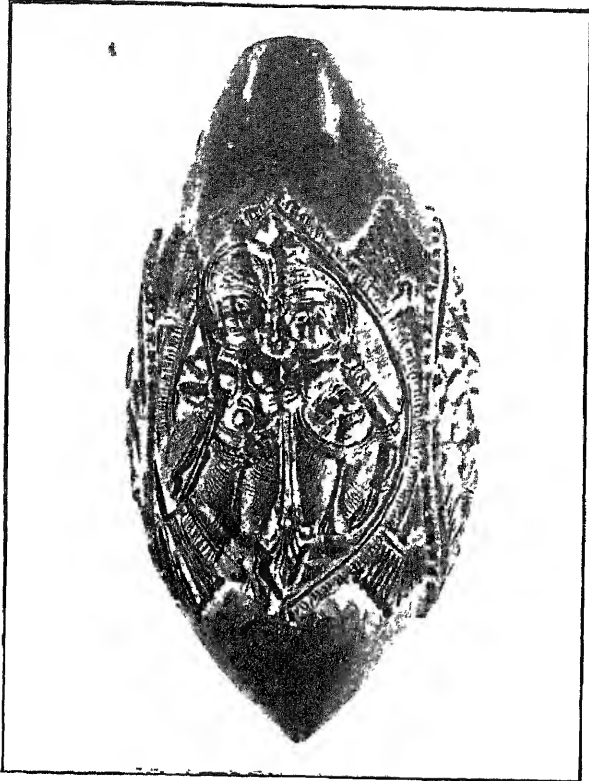
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3 KOLATA JANARDANA TEMPLE, PALYA (p 21)
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4 VENKATESA (JANARDANA), JANARDANA TEMPLE,
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1 A MODERN CARVING ON A CO-COANUT SHELL,
DONE AT KORAVANGALA BY A GOLDSMITH



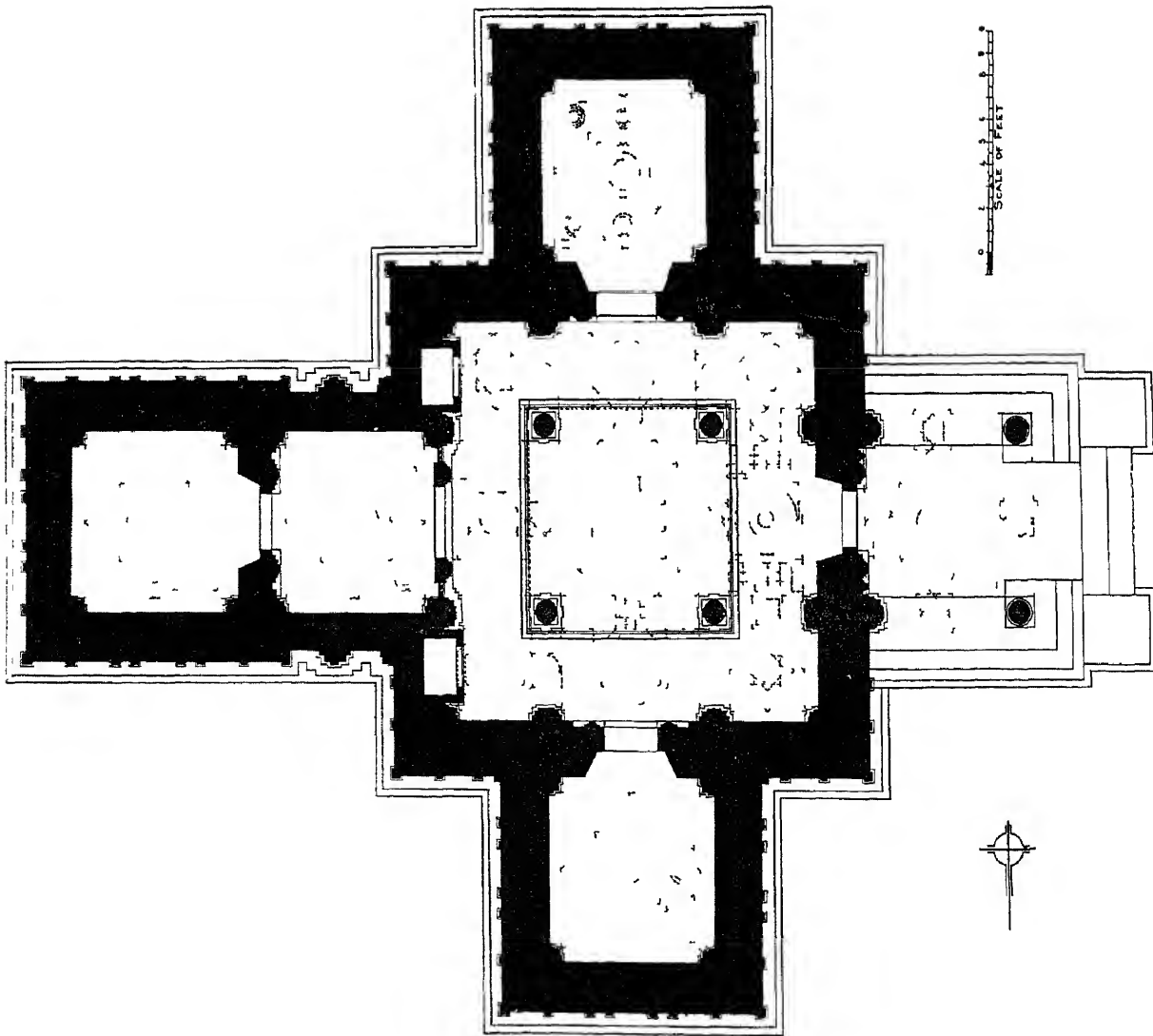
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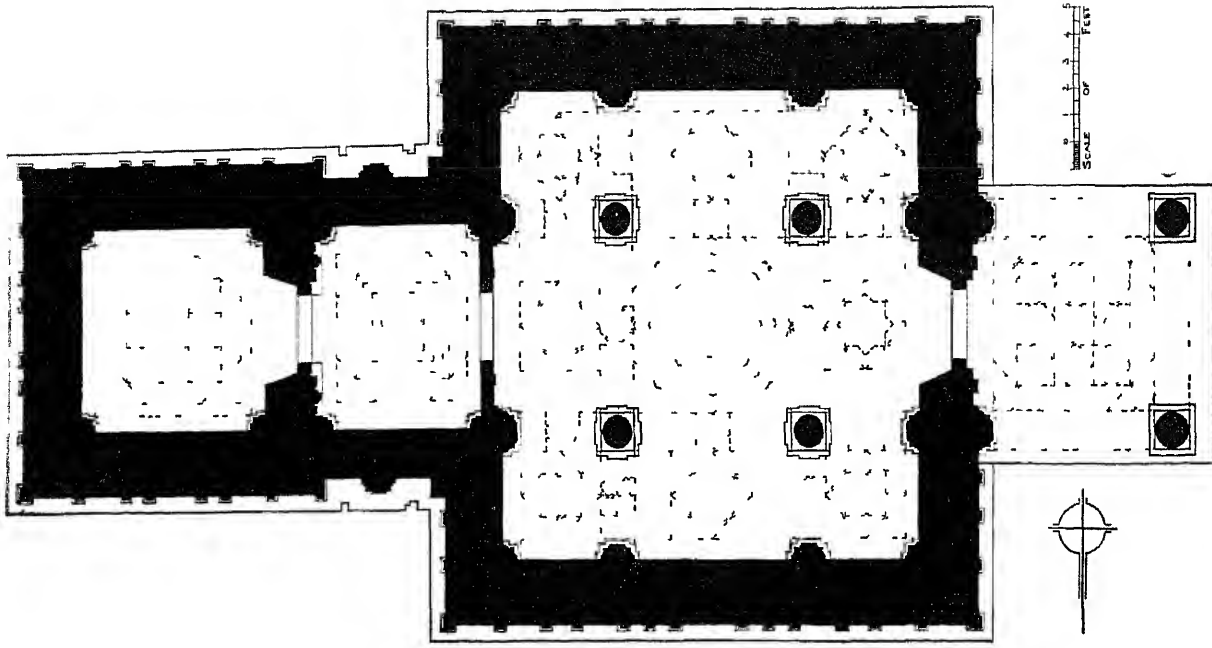
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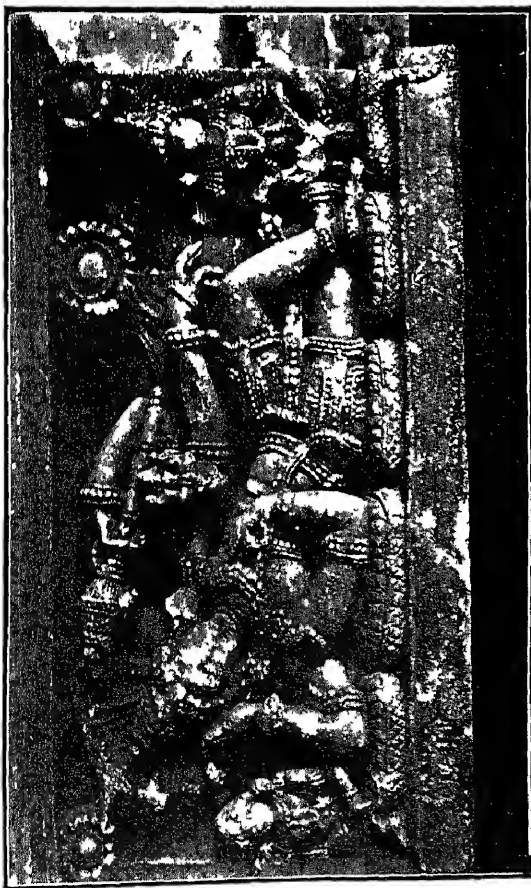
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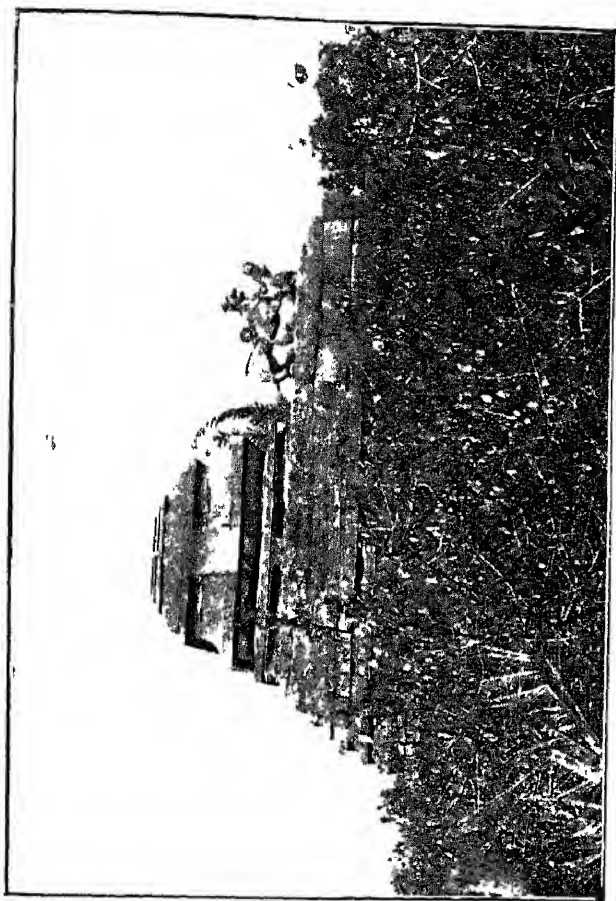
1 HARIHARASWARA TEMPLE, HARIHARAPURA
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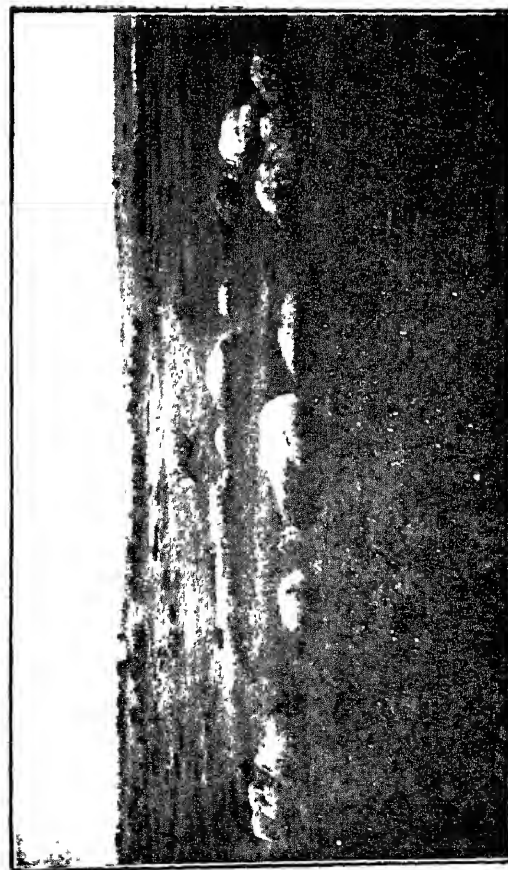
2 YOGANARASIMHA TEMPLE, MUDIGERE
Ground plan (p 27)



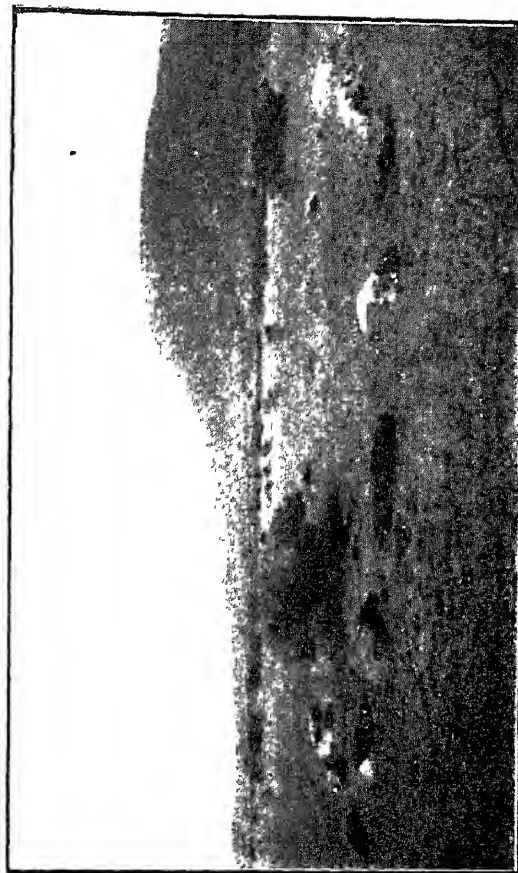
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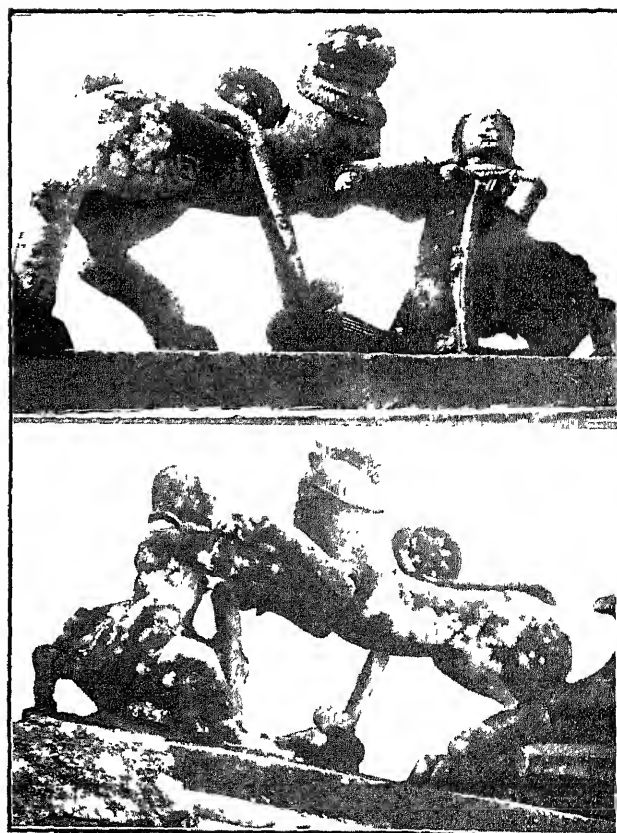
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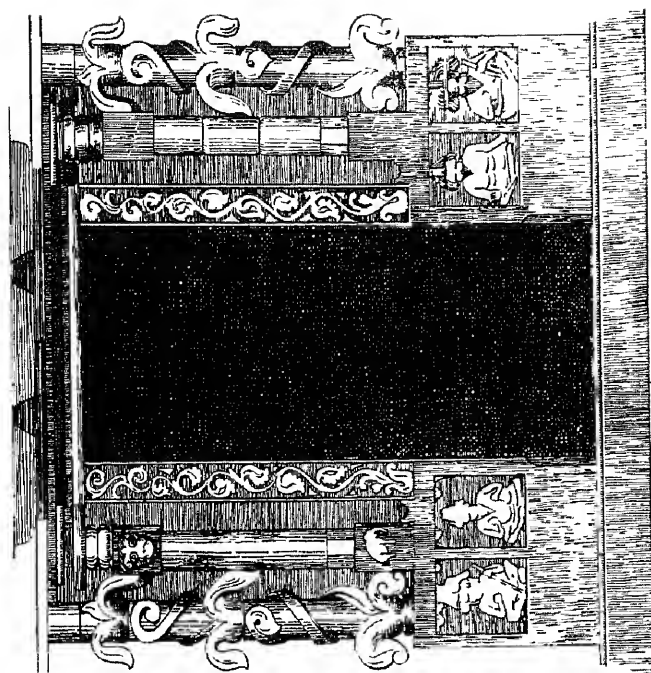
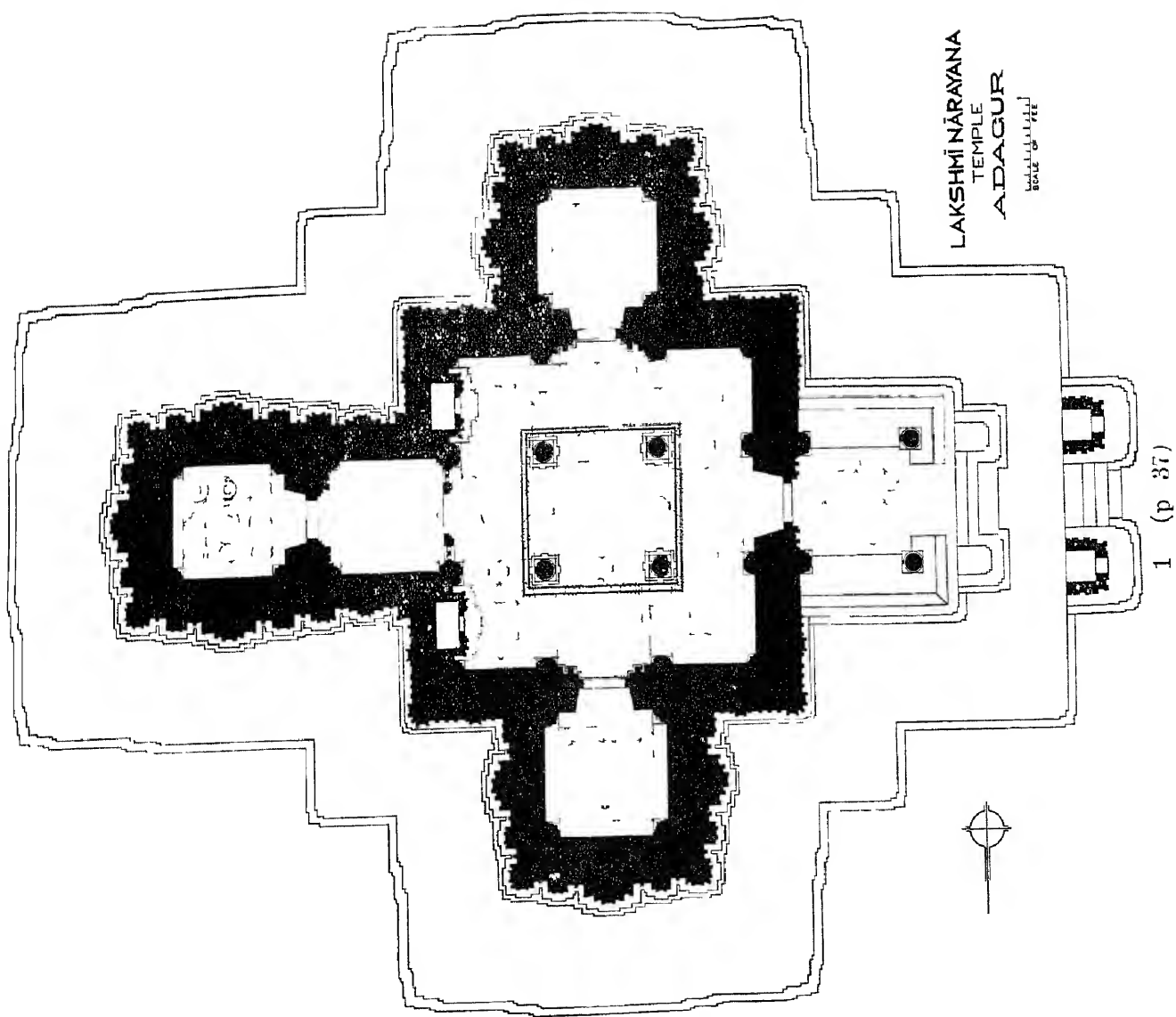
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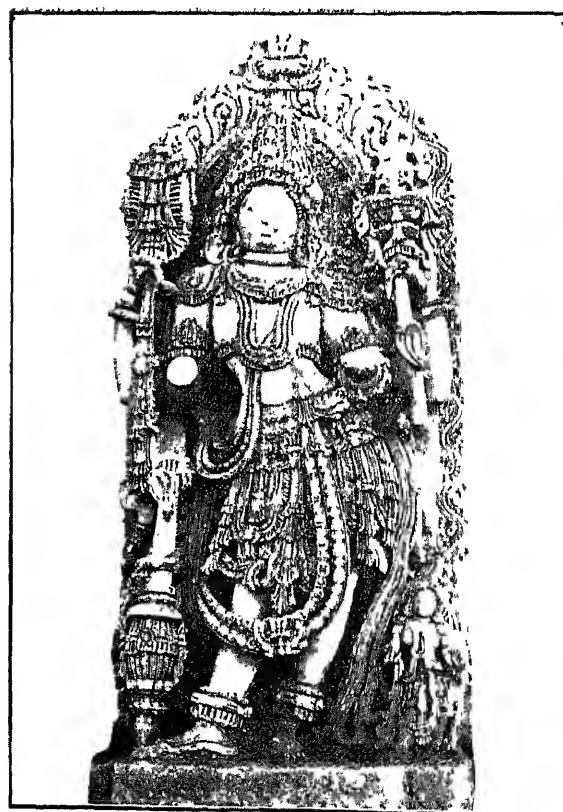
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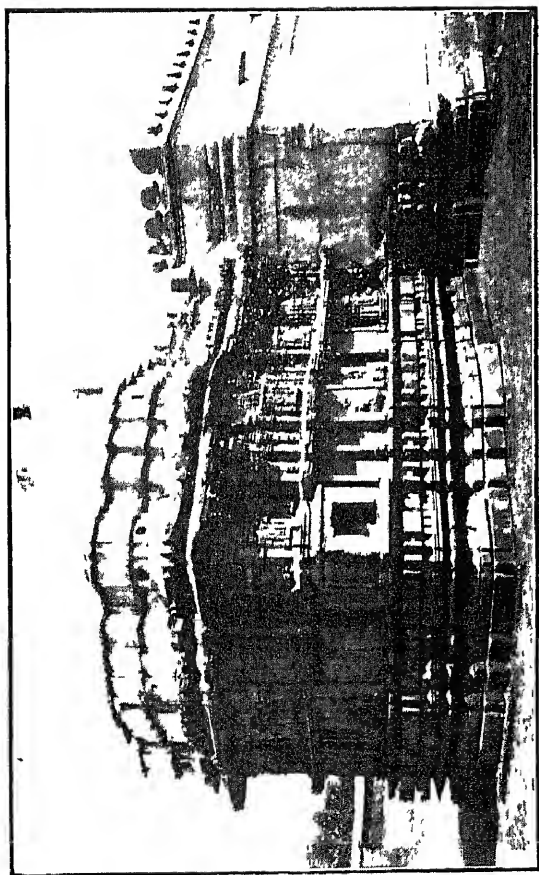
2 JADE-MUNI, ISVARA TEMPLE,
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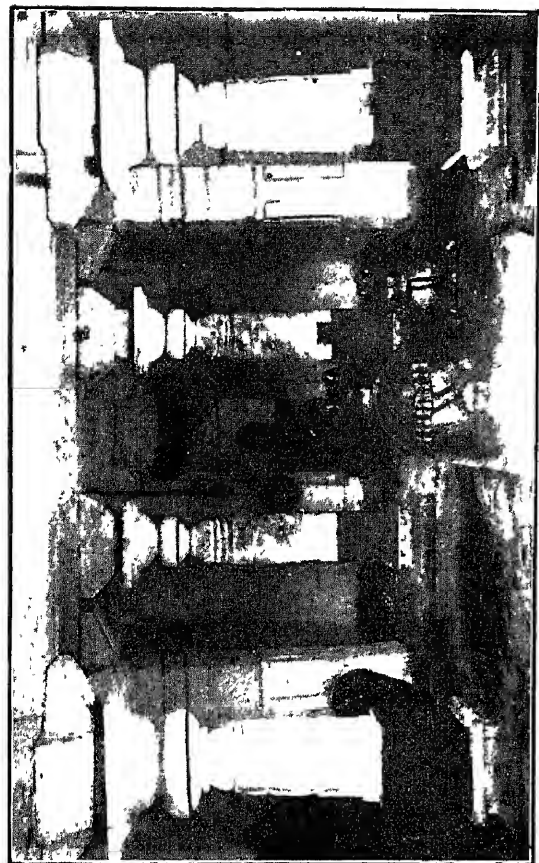
3 SAIVA DVARAPALA, NAKANATHESVARA
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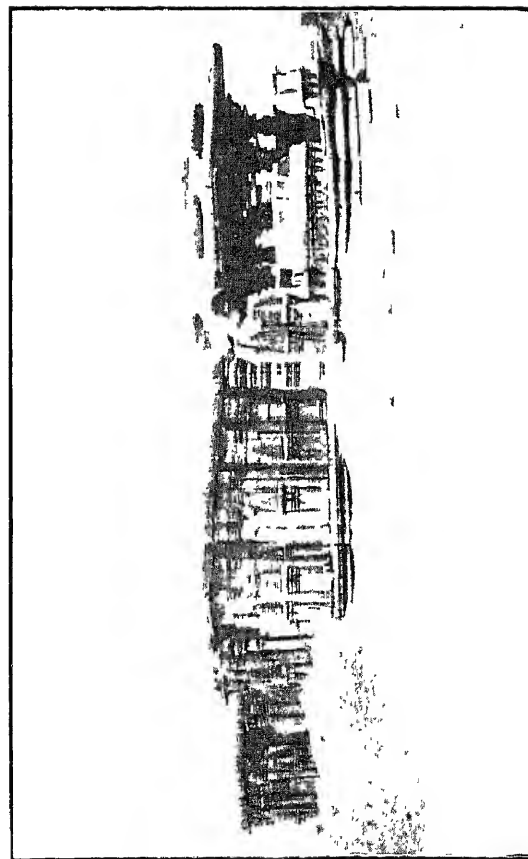
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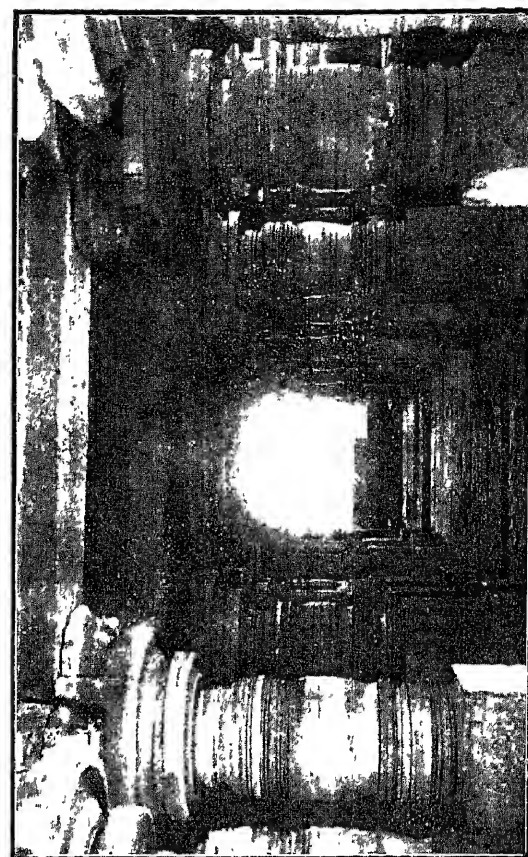
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4 VENKATESA, RAMESWARA TEMPLE,
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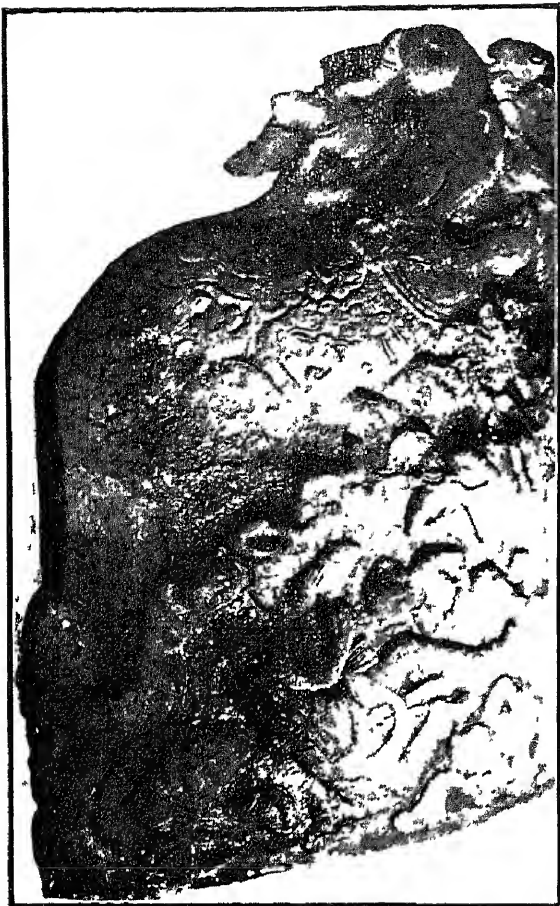
2 LINGODDBHAVAMURTI (p 61)



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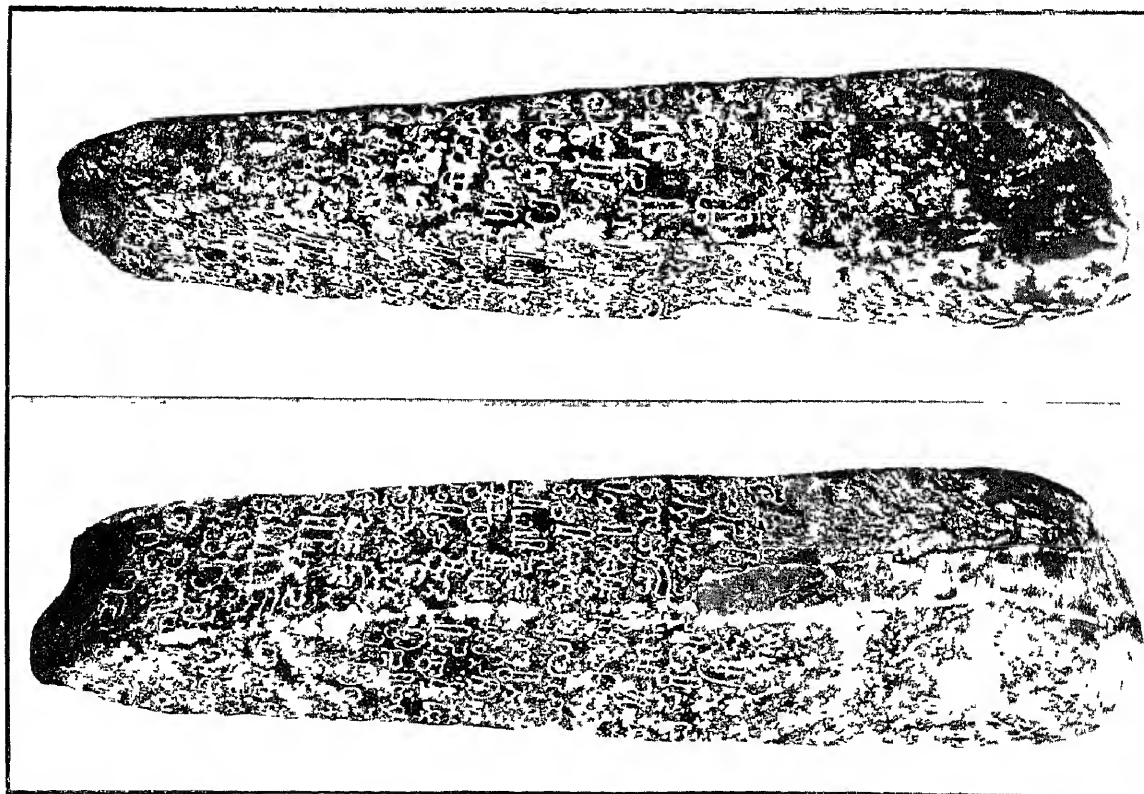
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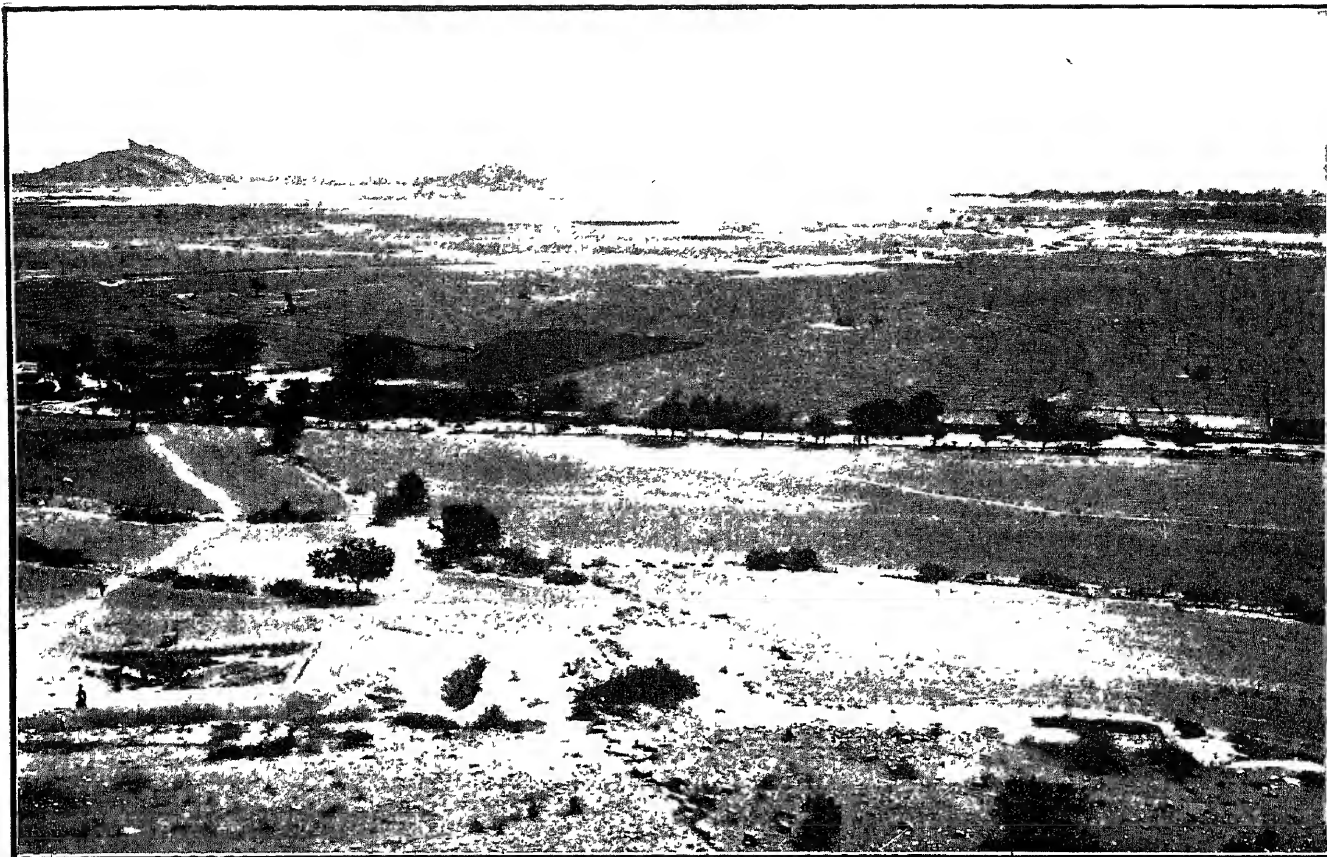
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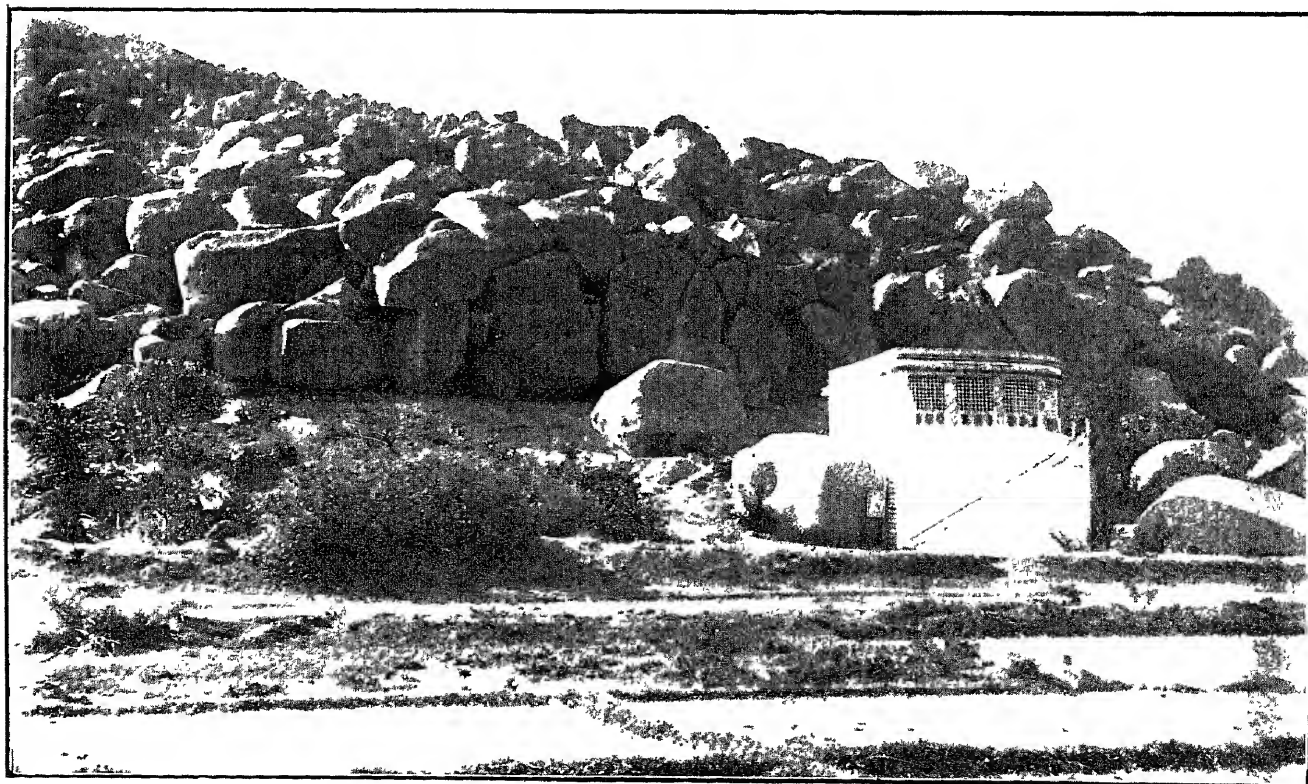


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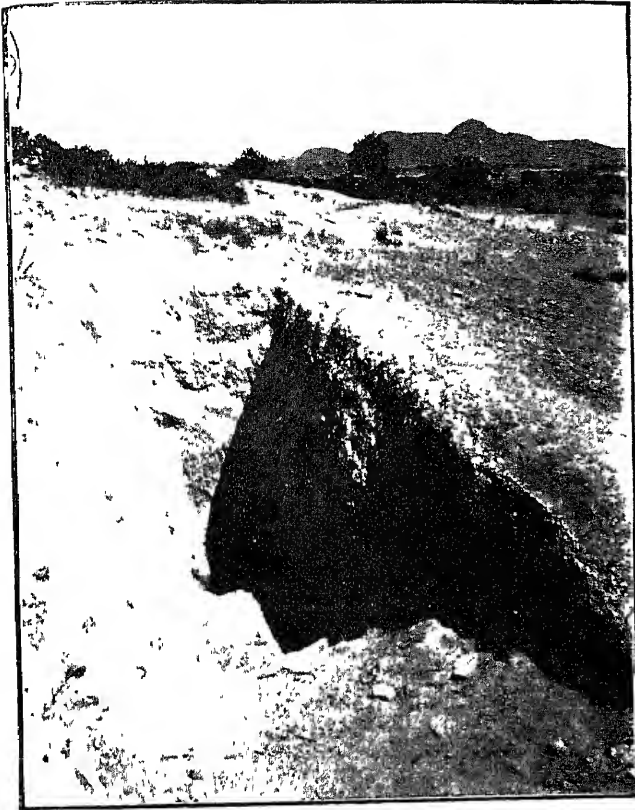


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2 SERIES OF LARGE NATURAL CAVES BEHIND ASOKA'S ROCK EDICT, BRAHMAGIRI (p 101)

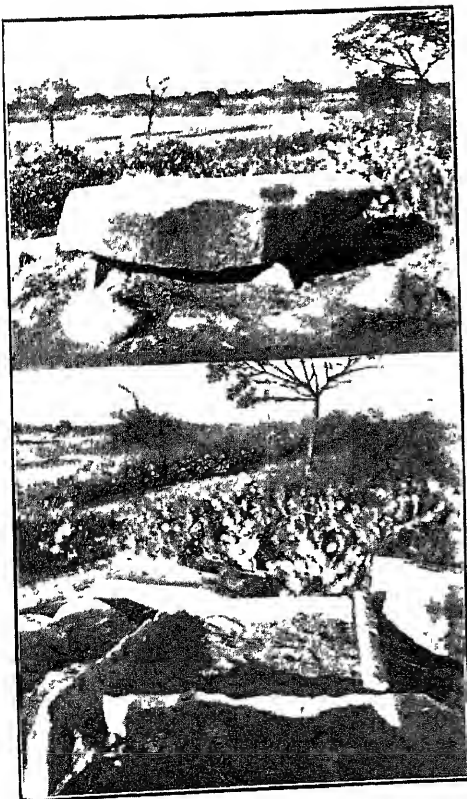
BRAHMAGIRI EXCAVATIONS



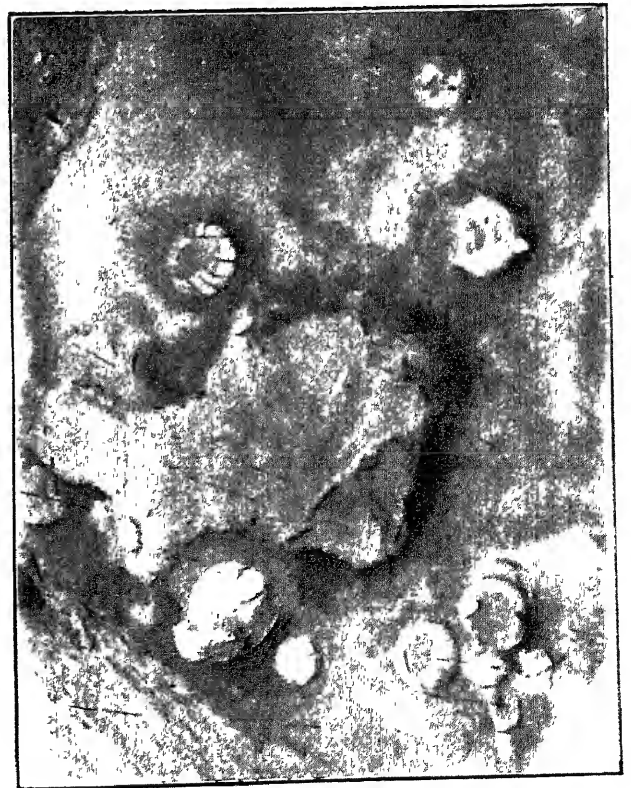
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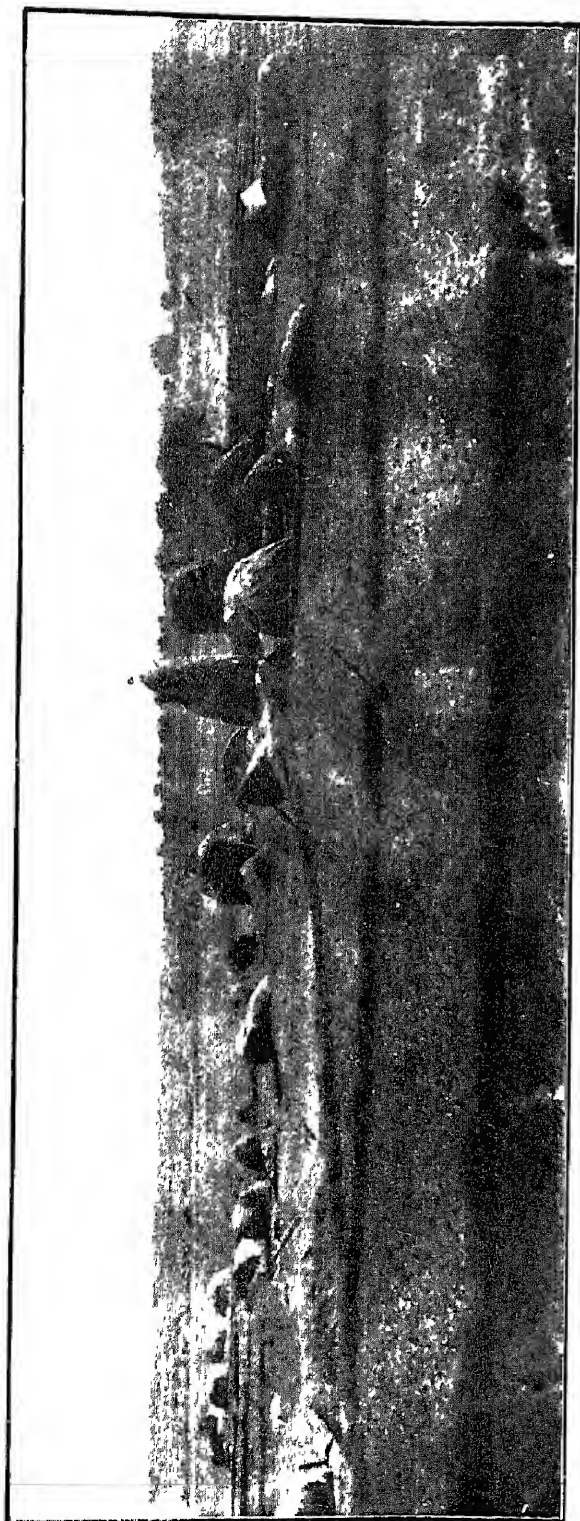
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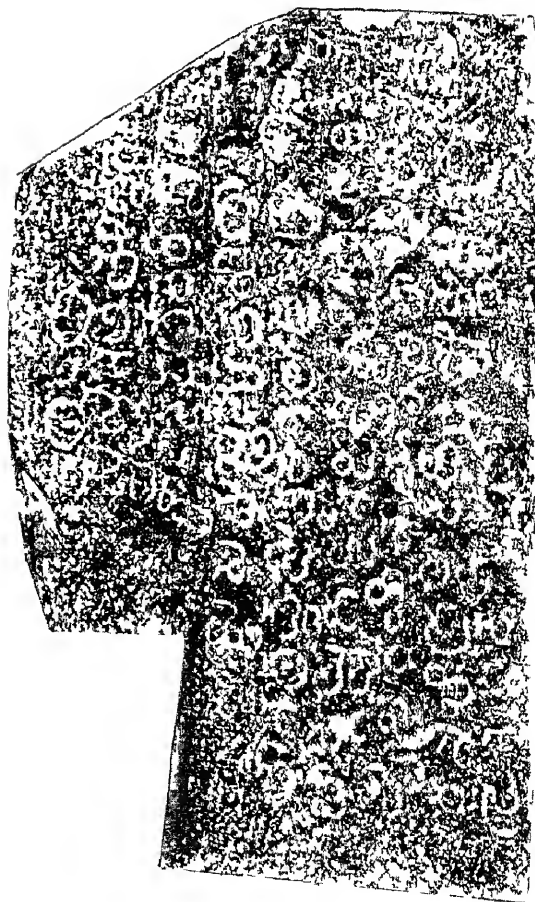
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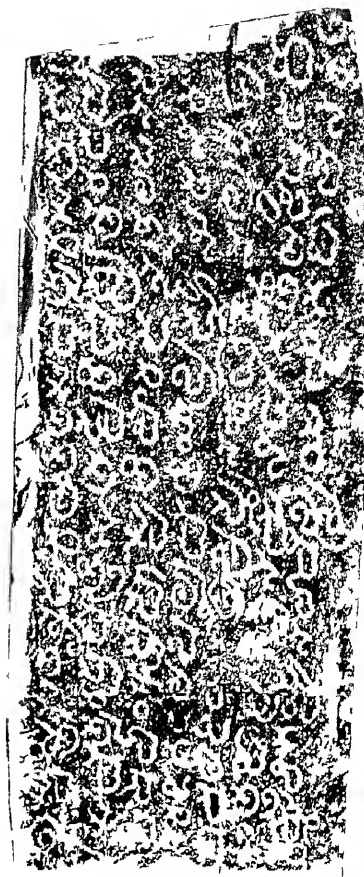
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COPPER-PLATE GRANT OF THE KING, RAHAMALLA 10208/

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The image shows a single page of a document, possibly a manuscript or a printed text, that has been severely degraded. The page is covered in dense, dark, and noisy patterns, making the original text almost entirely illegible. A large, irregular white circular mark is visible near the bottom center, which appears to be a hole or a significant piece of damage to the original document. The overall appearance is that of a heavily worn and poorly preserved historical artifact.

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